



GIDEON'S TORCH

A PROPHETIC STUDY

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Gideon's Torch

Part One - The Setting

We will begin our study and look at the story of Gideon as an illustration of Adventism at the end of the world. From my studies this is the most complete illustration of Adventism given in the Word of God and I believe that we've missed some of the deep understandings of the story of Gideon. It may come as a surprise to those who have not looked at it previously but it will take quite a bit of time to get through this material, even though Gideon is a commonly understood story.

Some of the prophetic truths that are in this story take a while to establish and present, but when they are presented fully, it's amazing how much that we understand as Seventh-day Adventists, that's going to take place at the end of the world, is clearly identified in the story of Gideon.

We're going to look at the first 10 verses of Judges 6, where we see the setting of the story of Gideon. He isn't even mentioned until the following passage in Judges, but in these 10 verses there are some prophetic symbols that we need to put in place to further understand Gideon and to bring some of the other prophecies to light.

"Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.' 1 Corinthians 10:11. 'Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.' 1 Peter I: 12 ...

"The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days." Selected Messages, book 3, 338-339.

Let's look at the first ten verses of Judges 6 and discuss them and let's understand them in the light that this passage of the Old Testament, the story of Gideon, has more relevance to us at the end of the world than even what took place in the days of Gideon.

"And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens, which are in the mountains, and caves, and strong holds. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord.

And it came to pass, when the children of Israel cried unto the Lord because of the Midianites, That the Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from

Egypt, and brought you forth out of the house of bondage; And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; And I said unto you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice. Judges 6: 1-10.

Now there's several items that we want to identify in this passage; not so much from the point of view of what was taking place in the days of Gideon, but how it reflects our experience here at the end of the world.

The Children of Israel did Evil:

"Alas, that in the history of God's chosen people the sorrowful story of apostasy and its punishment must be so oft repeated! Forty years of peace elapsed after the destruction of Sisera and his host, and **again 'the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hand of Midian seven years.'** Heretofore the hand of the oppressor had fallen but lightly on the tribes dwelling east of the Jordan, but in the present calamities they were the chief sufferers

"Because of their sins, the protecting hand of God was withdrawn from Israel, and they were left to the mercies of their enemies." Signs of the Times, June 23, 1881.

We see here God's people because of their sin have lost the protection of God. Notice that the theme, the protecting hand of God, contrasted with the children of Israel being in the hand of the oppressor, or the hand of Midian. This 'hand' is a symbol in Bible prophecy that needs to be correctly understood; it means, who you are in subjection to; who you are in bondage to; who is the one ruling over you; whether it's the Lord's protecting hand or the oppressor Midian's hand.

Now the Children of Israel had been in this bondage for seven years; the number 7, 70, 77 in the Bible is used in a variety of ways to describe the time period that is set out by the Lord, and it depends on context how you understand the 7, 70 or 490 years that the children of Israel had their probationary time period pointed out. But it's a time period that is identified as being under the control and dictation of the Lord. In Deuteronomy 31:10-11 give one of the key understandings of this seven-year time period:

The Year of Release:

And Moses commanded them, saying, **At the end of every seven years, in the solemnity of the year of release**, in the feast of tabernacles, When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Deuteronomy 31: 10-11;

And you can see more of this concept in Deuteronomy 15: 1-15; Jeremiah 34:8-22; Jeremiah 29:10-12; Daniel 9:2. Zechariah 7:5; 2 Kings 8:1-2; Genesis 29:20. Whether it was the seven years Jacob worked for his wife, or the seven years that Gideon's people, Israel were in bondage to Midian, or the seventy years that the children of Israel went captive into Babylon, it's a divinely identified time.

This bondage that is being described in the story of Gideon, is pointing forward to the spiritual apostasy, the Laodecian condition that's in Adventism today, and although time prophecy no longer is to be applied in prophecy here at the end of the world since 1844, nevertheless, the story of the seven years here in Gideon tells us that the Lord is in control of the events that are going to take place in Adventism and at the appropriate time, He is going to deal with the oppression that is holding down God's people here at the end of the world.

The Multitude:

Now, when Midian comes in this passage from Judges 6, when they come up against Israel, they are identified as grasshoppers for multitude, and their camels are without number. This 'grasshoppers' and the phrase 'the sand of the sea' is used 19 times in the Bible, and it means a multitude. Depending on the context, if it's talking about the wicked, such as it is here in the story in Judges, as it's prefiguring the end of the world, it's identifying the multitude of wicked people at the end of the world that are going to be in opposition to God as the Great Controversy comes to a close.

This 'grasshoppers for multitude' is mentioned again in this story in Judges 7:12:

"And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude." Judges 7:12.

In Revelation 17:15 it says:

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. Revelation 17:15.

Isaiah 40:22 says this:

It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. Isaiah 40:22.

1 Samuel 13:5 says:

And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven. 1 Samuel 13:5.

Joshua 11 :4-5:

And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel. Joshua 11:4-5.

So this phrase 'grasshoppers' or 'sands of the sea' is describing the multitude who will oppose God, the 'heathen' if you will. We're going to see how this multitude is identified as the heathen in the next passage, who will take their stand against the Lord at the end of the world. They're going to take their stand against the Lord prior to His return as they oppose the Lord's people here on earth. So this is a significant prophetic symbol in end time Bible prophecy, but one that will probably bring more light to this subject for us, is the passage found in Joel 2:28- 3:17, and you'll be able to tell as we begin this, right the setting of time that Joel is applying this to.

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit."

We're talking about the Latter Rain time period.

"And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

“And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

“For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

“Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head; Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

“Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head: And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken it.

“Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.

“Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

“Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.

“So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. Joel 2:28-3:17.

Now, there's a great deal of information in this passage, but what I am hoping you see is that in the final time period of earth's history, the heathen are going to be drawn into what is called the valley of decision, all the multitudes are going to come to the valley of decision during the time period that the Latter Rain is being poured out, the time period when there is a Loud Cry coming out of Zion, coming out of Jerusalem.

This is the time period of the day of the Lord, the heathen are going to be judged, and I'm focusing on the heathen for a specific purpose here. We're going to find that Gideon has a direct relationship to the punishment and final chastisement of the heathen so this passage in Joel is directly related to that. But there's multitudes in the heathen, the gentiles, those that are going to stand to oppose God at the end of the world and this is illustrated with in the first ten verses of the story of Gideon. Due to their backsliding, the Children of Israel were in confrontation with this multitude pointing forward to the end.

The Hand:

Now in Bible prophecy, the 'hand' symbolizes being brought into subjection to a power and in Judges 6-8, where we look at the story of Gideon, there's 16 different times that the 'hand' is used to describe either Israel being in bondage to Midian or the Lord bringing someone into subjection to Himself by using the term, 'the hand'.

This is a significant symbol to understand particularly when you get into the book of Daniel and we're going to touch on that later. But Seventh-day Adventists generally understand this clearly and I just want to make sure that we recognize this hand for what it is in this passage. It is an important understanding in Adventism as far as our prophetic recognition of truth.

"the Lord delivered them into the hand of Midian". Judges 6:1.

"I delivered you out of the hand of Egyptians & of all that oppressed". Judges 6:9.

"the Lord hath delivered us to the hands of Midianites." Judges 6:13.

"thou shalt save Israel from the hand of the Midianites." Judges 6:14.

"thou wilt save Israel by mine hand. Judges 6:37."

"If thou wilt save Israel by mine hand. Judges 6:36."

"The people are too many lest Israel say Mine own hand saved me." Judges 7:2.

"By the three hundred will I deliver the Midianites into thine hand." Judges 7:7.

"I have delivered it into thine hand." Judges 7:9.

"afterward shall thine hands be strengthened to go." Judges 7:11.

"into his hand hath God delivered Midian, and all the host." Judges 7:14.

"Arise; the Lord hath delivered into your hand the host of Midian." Judges 7:15.

"Are the hands of Zebah and Zalmunna now in thine hand." Judges 8:6.

"when the Lord hath delivered Zebah and Zalmunna into mine hand." Judges 8:7.

"Are the hands of Zebah and Zalmunna now in thine hand." Judges 8:15.

"for thou hast delivered us from the hand of Midian." Judges 8:22.

Now notice this expression in this passage:

"When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act **join hands** with popery." Testimonies, vol. 5, 712.

One of the things that takes place at the end of the world prophetically is that those that are going to come into alliance with Rome are going to join hands with them, and we know from our study of what takes place at the Sunday Law that at the Sunday Law we see the mark of Rome's authority recognized by the United States then the other countries of the world will follow after. Joining hands here is an acknowledgement of the spiritual authority of Rome. It's coming into spiritual subjection, spiritual bondage to Catholicism.

"The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience." The Great Controversy, 588.

We need to recognize that in the story of Gideon this hand as a prophetic symbol is very strongly confirmed. 16 times in 3 chapters alone, the hand is used to illustrate being brought into subjection.

Three Enemies:

Maybe the most important prophetic symbol in these first ten verses are these 'enemies' that oppose Gideon and Israel at this time. There is a rule in Bible prophecy that's very important to understand and this rule is set forth in several verses in the Bible and we'll look at a few of them here, and it's basically this; when you see something in the Bible illustrated two, three or more times, then you can count on this being truth.

"At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death." Deuteronomy 17:6.

"One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." Deuteronomy 19:15.

Deuteronomy of course is Moses writing and he says it twice, but some might say, "Well he's just one witness." If we are going to establish this rule, let's use the rule upon itself, let's see if that's somewhere else. In Corinthians, Paul says:

"This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. 2 Corinthians 13:1.

So here we have a second witness confirming this, and Paul speaks again in Timothy:

"Against an elder receive not an accusation, but before two or three witnesses." 1 Timothy 5:19.

So in the Bible, not simply in Bible prophecy, but in the Bible, when we see a truth illustrated a minimum of two times, then it is established. We can have confidence that it is truth.

In Judges 6:3 we read that the enemies during this time of Israel's oppression was Midian primarily, but also the Amalakites and the children of the East.

We started with the passage from Selected Messages Book 3, that all these sayings that are recorded in God's Word are illustrating the end of the world. So we're suggesting that these three enemies in this passage have some prophetic role to play at the end of the world and we're going to look at these three enemies here and see if we can see them identified, two or three times in the Word of God, because if they are, then this truth is established.

Now the three enemies in Judges, Midian is one of them and his name means strife.

Judges 6:3; Midian: strife.- Abraham from Keturah.

Amal: trouble or warlike -Esau.

So we see in the names of these nations underlying truth conveyed to us that these enemies are bringing strife, trouble and war against the Children of Israel, and you'll notice that Midian is a descendent of Abraham through his wife Keturah and Amal is a descendent of Esau. So these enemies of Israel during this time period are relatives of Israel. These are some of the characteristics that were identified here.

This third enemy is simply called the children of the east:(plural.) and this third

enemy, when we are going to see these illustrated in Bible prophecy, is always set forth in a plural form, and by that I mean the 'children' of the east, not simply Midian, or Amal, but it's a plural grouping, and consistently as we recognize this in the prophetic scenario, one of the three enemies that are raised up will be set in a plural settings. And you'll find these enemies different places in different prophecies that are different illustrations of the end of the world and they're not always going to be Midian, Amal and the children of the East. And this is helping to demonstrate that even though the characteristics of three enemies, two in a singular fashion, one in a plural fashion, relatives of Israel, even though they are portrayed in different prophecies and illustrations at the end of the world, they're not always the same enemies.

What this tells us is that whomever this three-fold enemy at the end of the world is, that it's going to have to be understood in a spiritual setting. We're not going to be looking for literal enemies, because the many times it's illustrated in the Bible, there's various nations, various enemies used in this three-fold combination to illustrate it so at the end of the world, we're not going to be looking for literal countries or literal nations. If we were going to something literal, then every time these three enemies were set forth in Bible Prophecy, it would be the same enemies over and over again and we would expect to see a manifestation of those three tribes at the end of the world.

So in the story of Judges, we see these three enemies pop up, they are also mentioned again in chapter 7:12, Midian, Amal and the children of the East.

Another story that illustrates the end of the world, and this is where we're going to try pulling out a second witness to this, is Numbers 22:4-5, lists three enemies that are once again raised up to oppose God's people and the work they are doing this particular illustration which is just before the Children of Israel are about to enter the Promised Land. This is clearly an illustration of modern Israel just before it goes in to the genuine Promised Land, the earth made new, the millennium in heaven.

In the story in Numbers, the three enemies that are raised up are Moab, Midian, Balaam of Pethro which is in the land of the children of his people: you see Balaam is associated with the land of the children of his people, Balaam is the one that is plural of the three enemies and Midian is there once again and Moab, is illustrated at this time. Moab meaning 'from father' is a descendent of Lot a relative of Israel.

"Near the close of this earth's history Satan will work with all his powers in the same manner and with the same temptations wherewith he tempted ancient Israel just before their entering the land of promise. He will lay snares for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan." Adventist Home, 327.

So the same manner; the same temptations; what took place just before the Children of Israel were to enter the land of promise, is going to be re-enacted by Satan at the end and what took place in those temptations and the resistance to their entrance into the land of promise, was that there were three enemies raised up, Moab, Midian and Balaam of Pethro which is in the land of the children of his people.

These three enemies in the story of Numbers, are to be understood as having some kind of fulfillment here at the end of the world because all these things happened unto Israel as an example for those of us who live at the end of the world. So as students of prophecy, we have the responsibility if we see these enemies identified two or three or more times, we have a responsibility to determine who is this three-fold enemy that opposes God's people and God's work here at the end.

In the story of Nehemiah, in the rebuilding of Jerusalem in Nehemiah 2:19, we find three enemies raised up; Sanballat the Horonite: 'the moon god; sin has given life'.

From the Moabites. Tobiah the Ammonite: 'Yaweh is good.' a descendent of Lot from his other daughter. Geshem the Arabian: 'born in the rainy season.' (plural) a descendent of Ishmael. All relatives conveying some information in their names but notice that Geshem is the Arabian, and in Bible history there's certain tribes that are representative as plural, the descendents of Ishmael, the Arabians, are tribes, they're not a singular nation in Bible prophecy. The gentiles are spoken of as a plurality, the Greeks, a plurality, the Children of the East, a plurality. And here we see Geshem the Arabian, which is plural a descendent of Ishmael and Sanballat and Tobiah are representing the singular aspect of this three-fold entity that in this story is raised up when the Children of Israel are supposed to be rebuilding Jerusalem after returning from Babylon.

"The experience of Nehemiah is repeated in the history of God's people in this time. Those who labor in the cause of truth will find that they cannot do this without exciting the anger of its enemies. Though they have been called of God to the work in which they are engaged, and their course is approved of Him, they cannot escape reproach and derision." Christian Service, 173-174.

But this work that was going on in Nehemiah's day was paralleling our work today and we're going to have enemies raised up just as Nehemiah did and Nehemiah has three enemies raised up, two in a singular fashion and one in a plural. This a third witness that goes along with the testimony in Numbers and Judges, this is three different Bible Authors, and one of the most important illustrations of the end of the world is the story of Christ and we see symbolized in the very place where mankind is given redemption, at the cross, not only those who have the opportunity to receive redemption, but those that in a general sense are the enemies of redemption.

In John 19:19-20 we see Jesus on the cross and above the cross, we see the title, 'Jesus: King of the Jews', and it's given in three languages:

Hebrew: 'from the other side'. The Hebrew race is a descendent of Shem.

Latin: Roman: 'I have exalted'. Spiritually the descendent of Ham. Ham being the father of Nimrod founder of Babylon and of course Rome being where the capitol of Babylon ultimately ends up.

Greek: 'sons of the Ionians' (plural.) The Greeks are descendents of Japheth.

So at the cross we see all three sons of Noah illustrated, but we see the three families of mankind that will ultimately oppose Christ and His work, although I acknowledge that it is from these families also that the redeemed will come, but in the story of Christ we see this three-fold grouping of people and once again one in a plural setting, the Greeks, two in the singular.

"We want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ-how the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth." Selected Messages, book 1,406.

Now if we had more time we could go in and show that as Christ brought the gospel leading up to the cross there was a Greek influence that was resisting it, of course we know that the Jews were resisting it and the Romans of course were resisting it. In this sense this is the same enemies that we find illustrated over and over again in Bible prophecy and this as the other passages in the Bible has an illustration, when

correctly understood, the story of the cross, aligns with the end of the world. And we see once again in this illustration a three-fold grouping of enemies to resist God and His people

And of course the easiest one for Adventists to understand is Revelation 16: 12,13, where we see the Beast, the Dragon and the false prophet illustrated. Before we look at that, Revelation 16:19 says:

“And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” Revelation 16:19.

A ‘great city’ in Bible prophecy if you look closely is a kingdom, and in verse 19 here what’s under discussion is the kingdom of modern Babylon and it’s divided into three parts. The reason I choose the word Modern Babylon in Revelation 16-18, By modern Babylon we understand the final manifestation of Babylon and it’s different than ancient Babylon. Ancient Babylon is actually all the way back to it’s roots is not Babylon it’s Babel. And it has a progression throughout history to where it finally arrives as modern Babylon.

And if you haven’t followed this truth through the Bible consciously you’ll recognize it’s there, even if you haven’t thought of it in these terms before. But the story of the growth of Babylon to the point when it becomes Modern Babylon is a history that much of Bible prophecy is developed and established on. We see Babel starting out with the tower of Babel and it’s influence is the power that resists God’s people all the way through Old Testament times, the religion of Babel is the one that is infecting and seducing God’s children and in the days of Christ we see a manifestation of Paganism, which is just a carry-on of the religion of Babel from the tower of Babel.

And this manifestation of Pagan Rome during the days of Christ is where Bible Prophecy is illustrated until a second power comes into history and into Bible prophecy and this second power that is going to resist God and His people is the Papacy, it’s the second phase of the Roman Empire in Bible Prophecy. And it’s also the second part of the three-fold make-up of Modern Babylon.

But when the Papacy arrived in prophetic history officially in 538, though it had its beginnings before that, when the Papacy arrives in history and in prophecy, the third power that makes up modern Babylon is not in existence yet. The Papacy has it’s time period to rule the world from 538-1798 and as it’s coming to its close, just prior to that time, we see the power, the United States in 1776, getting its historical start and it’s destined some place in the future beyond 1776 and beyond 1798 when the Papacy receives its deadly wound, its destined to take the position prophetically of the false prophet of apostate Protestantism.

In the beginning it was a Protestant country, but the symbol that characterizes the United States in Bible prophecy is that it goes through a transition, it begins as a lamb, a lamb symbolizing Christ, but it ends speaking as a Dragon, symbolizing Satan. Somewhere in it’s growth it becomes the false prophet of Bible prophecy, and when it arrives on the scene of history, when it begins to fulfill its role as the false prophet, then the three-fold entities that make up Modern Babylon, the Great City is divided into three parts, has arrived.

What I hope you see is that Bible prophecy, whether Daniel or Revelation, it puts the pieces of prophecy together upon the history of these three powers as they develop, rise and fall and change in history.

Revelation 16:12-13

Beast: Catholicism

False prophet: Apostate Protestantism

Dragon: Spiritualism

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.” Revelation 16:13-16.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. Revelation 20:10.

And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. Revelation 19:20.

Now I hope you're seeing that these three powers are also the powers that are going to bring the world to Armageddon. We're going to see further on in our studies that Armageddon is this 'Day of the Lord' that Joel was talking about where multitudes, multitudes come to the valley of decision. These prophecies merge into one consistent truth as you bring them together, but at the end of the world, the three-fold power that we most clearly understand as Seventh-day Adventists that will oppose God's work, God's people, is Modern Babylon, the Beast, the Dragon and the False Prophet.

And upon the testimony of two or three witnesses a thing shall be established, so in the prior history parallels and illustrations in the Bible prior to the end of the world, where we see God's people illustrated as being opposed by three enemies, two singular, one plural, we prophetically know that those are symbolizing modern Babylon at the end of the world.

This is important, as we get further along in our studies as we look at Daniel 11 and Isaiah 11, because there once again we see these three tribes illustrated and we'll find that Isaiah 11 is full of information that comes directly from the story of Gideon. We'll look at part of this now but further on in the series, we're going to take this up more in depth.

Isaiah 11:11-16.

“And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.”

Now in our series 'The Overflowing Scourge', one of the points that we established in that, is that Isaiah 10:1, where it talks about those who make an unrighteous decree, that Sister White defines that unrighteous decree as the Sunday Law of Bible prophecy. Isaiah 10:1 begins and it just keeps moving through 11 and 12, we're in the midst of this same vision. So where we started here, 'And it shall come to pass in THAT day, it's talking about the time period of the Sunday Law, and this is the time of the Loud Cry and the Latter Rain. During that time period, what we just read is that the Lord was going to set His hand, not the hand of Midian, His hand, He's going to recover the remnant of His people. It's the final gathering of people into the truth.

Continuing on:

“And he shall set up an ensign for the nations, (later we will establish that this ensign is God’s people at the end of the world and it is also the Sabbath, both of these are the issues that He’s going to raise up at the end.) and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. (If you don’t understand the story of Gideon, you’re not going to necessarily understand this envy of Ephraim because it is identified in the story of Gideon) But they shall fly (this is speaking of God’s people, the ensign, the remnant of His people.) upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.”

So during this Sunday Law, Latter Rain time period God’s people are going to lay their hand, they’re going to bring a group of people into subjection to themselves and these group of people is Edom, Moab, children of Ammon. (plural.) What we’re saying is when we see these three-fold enemies in prophecy at the end of the world, two singular, one plural, relatives of Israel, that they represent Modern Babylon, the Beast, the false prophet and the Dragon, and what this is saying is that God’s people during the Latter Rain time period are going to bring those people into subjection to themselves.

It’s out of context to read into this that all of Modern Babylon is going to come and stand with God’s people, that isn’t what the passage is saying, it must be understood in context. What it is saying is that during the Latter Rain-Loud Cry time period there’ll be a group of people that are in Babylon that will come into agreement with God’s people and what is the Loud Cry message? ‘Come out of Babylon’. In this verse we just read it says those that come out of Edom, Moab and the children of Ammon, which is symbolizing Modern Babylon at the end of the world, that they’re going to obey those that are giving this Loud Cry message. The LOUD Cry message is a message from Christ, so what it is saying is they are going to come into obedience to Christ through His people because His people are representative of Him at this time.

Continuing on:

“And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.”

We’re seeing the final deliverance here illustrated just after these people come out of Babylon and stand with God’s people at the end of time.

The reason that I am addressing this three-fold enemy here in Isaiah in connection with Daniel 11, is because this is this is a place where these three enemies are identified as the same tribes.

Isaiah 11: 14

Edom, Moab, children of Ammon. (plural.)

Daniel 11:41

Edom: red.- Esau.

Moab: from father. Lot.

The chief of the children of Ammon: paternal uncle. Lot. (plural.)

He shall enter also into the glorious land, and many countries shall be

overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. Daniel 11:41.

The only difference with those three tribes in Isaiah it's talking about the children of Ammon, and in Daniel it's the chief of the children of Ammon. Now the significance of this verse is beyond us addressing here, this is the verse in Bible prophecy that identifies to God's people that the Sunday Law is imminent in the United States. We refer you to this material in either 'Time of the End' magazine or the book 'The Final Rise and Fall of the King of the North', what is established in those verses is that Daniel 11:40 describes the collapse of the Soviet Union in 1989, and it also describes that the collapse of the Soviet Union was brought about by through an alliance between the United States and the Vatican, and then the very next verse, is 41, describing when 'he', the King of the North, the Papacy, enters the glorious land, that's the United States, and many, not many 'countries', that word 'countries' is supplied, many people are overthrown at that time, when the Sunday Law arrives in the United States.

But there is a group of people that when the Sunday Law arrives in the United States that escape out of the hand of the Papacy, and the Hebrew word that's translated 'escape' here and there are different Hebrew words that are translated escape, but this particular word, one part of its definition means to escape by slipperiness, but one of the essential parts of this definition is that whatever escapes from the power it is escaping from, has formerly been in the grasp of that power. In other words, in verse 41 we see the Papacy coming into the United States, conquering it spiritually, through the Sunday Law, we're seeing a three-fold group of people that at that time escape from the Papacy but the word teaches that prior to the Sunday Law they had been under the spiritual control of the Papacy. And this is in direct agreement with the message that goes forth at the Sunday Law time period, that is 'Come out of Babylon'.

Edom, Moab and the children of Ammon, here in verse 41 are illustrating once again the three-fold make-up of modern Babylon. And the Loud Cry message that goes forth during the Latter rain is "Come out of Babylon". These people here in verse 41 have formerly been in the hand, they've been under the spiritual domination of Rome accepting Sunday sacredness through ignorance, but when the Sunday Law arrives in the United States, and the church is purified by that issue and the Latter Rain is poured out and God's people go out and clarify the issues between Sabbath and Sunday, then God's other children that had formerly been in Babylon, they escape his hand and they come and stand with God's people at this time.

That's why the prophetic symbol of the hand is so important to understand, because it's in this verse, Daniel 11:41, that the Sunday Law is identified and it's at the Sunday Law time period that Sister White so often uses the term the hand. When the United States grasps the hand of Rome, in this act it will pass the Sunday Law. So we see that Daniel and Sister White are using the same terms describing the same event.

To misunderstand who these three enemies are, is to not see the significance of Modern Babylon in Bible Prophecy and it allows you, if you don't understand it, to misunderstand verse 41 and to misunderstand this is serious.

Sister White says our greatest need is for a revival and when we understand the books of Daniel and Revelation as we should then there'll be seen among us a great revival. It's not that we're going to memorize the books of Daniel and Revelation, it's that there's a piece of information in these books that brings about the final revival.

In another passage, Sister White talks about knowledge from the book of Daniel will prepare God's people to stand and she continues on she tells that that knowledge has to do with the Sunday Law. There's a specific piece of information in the books of Daniel and Revelation that has to do with the Sunday Law that will prepare God's people

to stand and as she continues on, she tells us that knowledge has to do with the Sunday Law.

Brothers and sisters, that piece of information is Daniel 11:41. It is this, the Sunday Law is immanent in the United States and if you're not hearing it discussed in congress, or talked about in the newspapers, that doesn't mean that it isn't happening. Sister White says the movement for Sunday legislation is going on in darkness.

Prophetically, we've been told by Daniel 11:40-45 that the next event to take place is the Sunday Law in the United States and at the Sunday Law in the United States, the Mark of the Beast begins. And if we do not have a character prepared for the seal of God, before that test arrives, we're going to be lost!

If you understand that, that the Sunday Law is immanent, that you have to finish the work or character development for the Seal of God before that test through the power of the Holy Spirit, if you truly believe prophetically that that's where you're at in earth's history and you enter into the work that's demanded by that understanding, then there is seen within your life— a revival.

Because when we begin to set the idols out of our life through the power of the Holy Spirit, we come back to life, that's how the final revival among God's people will come from the books of Daniel and Revelation and it is founded upon verse 41 of Daniel 11 and if you do not understand prophetically who these three tribes are then you don't recognize that they are Modern Babylon and that it's out of Modern Babylon that people will come and join with God's people under the Loud Cry message which is 'Come out of Babylon.

Now back to Gideon, this first presentation is setting the premises for following presentations so we're moving through some things rather quickly. We see in the ten verses that we read here in Judges 6, that the Children of Israel finally cry to the Lord because they are oppressed because of their disobedience and the Lord sends them a prophet, and this is what the prophet says; what's he say? He points them back into history, he says the Lord delivered you from Egypt.

Prophet of History:

Brothers and sisters, in our condition today, which we have been clearly told is the Laodecian condition our greatest need is for a revival, but we've had a prophet raised up for us and there is many ways to analyze the ministry of Ellen White, but if we look at it from one angle, the emphasis of the truths that are contained in the Spirit of Prophecy, has to do with pointing us back to Bible history.

The first quote that we started this study from, Selected Messages, book 3, 338-339, referred us to 1 Corinthians 10:11. 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.' This is what Ellen White did in her ministry.

"The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days." Selected Messages, book 3, 338-339.

In Gideon's time, when they were in the Laodecian condition, when they were oppressed by Midian, they finally cried out to the Lord, the Lord sent them the prophet and the prophet in Gideon's story said, "Look to Bible History", Bible history is where your safety is and in our day and age, we have the prophetic ministry and over and over again the emphasis of the Spirit of prophecy is look to Bible history. If you're going to understand the future, understand the past.

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." Life Sketches, 196.

"The history of the children of Israel is written for our admonition and instruction upon whom the ends of the world are come. Those who would stand firm in the faith in these last days, and finally gain an entrance into the heavenly Canaan, must listen to the words of warning spoken by Jesus Christ to the Israelites. These lessons were given to the church in the wilderness to be studied and heeded by God's people throughout their generations forever. The experience of the people of God in the wilderness will be the experience of His people in this age. Truth is a safeguard in all time to those who will hold fast the faith once delivered to the saints." The Upward Look, 232.

Now, brothers and sisters, it's the story of Gideon that we're beginning to look at, was more for our time than the time Gideon lived and that's clearly identified in the passage we started with, then part of the scenerio in these first ten verses, is that these people that were being oppressed by the three-fold enemies that symbolize Modern Babylon at the end of the world, these people that were about to be engaged in the final conflict between the multitude of heathen, these people had a prophetic testimony that said, 'Look to the past if you want to understand the future', Just as we have.

Ye Have not Obeyed my Voice:

I want to close here with a rather long passage, but it's a good place to tie this together as far as bringing home to us experientially at this time. This is from Selected Messages, book 1, 121-128, and I would challenge you to get this book out and read this for yourself a few times and see all the important truths that are developed here.

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the Word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's Word, with the manifestation of His Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home, will be prepared to exert a healthful influence.

"The old standard bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of His Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? Are they converted to God? Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come.

"There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God.

"We have far more to fear from within than from without. The hindrances to

strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices.

"The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions, Satan would be defeated; for he could not prepare his specious temptations to meet the case.

"But how often do professed Christians, by their lack of self-control, open the door to the adversary of souls! Divisions, and even bitter dissensions which would disgrace any worldly community, are common in the churches, because there is so little effort to control wrong feelings, and to repress every word that Satan can take advantage of. As soon as an alienation of feeling arises, the matter is spread before Satan for his inspection, and the opportunity given for him to use his serpentlike wisdom and skill in dividing and destroying the church. There is great loss in every dissension. Personal friends of both parties take sides with their respective favorites, and thus the breach is widened. A house divided against itself cannot stand. Criminations and recriminations are engendered and multiplied. Satan and his angels are actively at work to secure a harvest from seed thus sown.

"Worldlings look on, and jeeringly exclaim, 'Behold how these Christians hate one another! If this is religion, we do not want it.' And they look upon themselves and their irreligious characters with great satisfaction. Thus they are confirmed in their impenitence, and Satan exults at his success.

"The great deceiver has prepared his wiles for every soul that is not braced for trial and guarded by constant prayer and living faith. As ministers, as Christians, we must work to take the stumbling blocks out of the way. We must remove every obstacle. Let us confess and forsake every sin, that the way of the Lord may be prepared, that He may come into our assemblies and impart His rich grace. The world, the flesh, and the devil must be overcome.

"We cannot prepare the way by gaining the friendship of the world, which is enmity with God; but by His help we can break its seductive influence upon ourselves and upon others. We cannot individually or as a body secure ourselves from the constant temptations of a relentless and determined foe; but in the strength of Jesus we can resist them.

"From every member of the church a steady light may shine forth before the world, so that they shall not be led to inquire, What do these people more than others? There can be and must be a withdrawal from conformity to the world, a shunning of all appearance of evil, so that no occasion shall be given for gainsayers. We cannot escape reproach; it will come; but we should be very careful that we are not reproached for our own sins or follies, but for Christ's sake.

"There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant

of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God, or shut out His presence from the assemblies of His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, 'not by might, nor by power, but by my spirit, saith the Lord of hosts' (Zechariah 4:6).

"We are in the great day of atonement, when our sins are, by confession and repentance, to go beforehand to judgment. God does not now accept a tame, spiritless testimony from His ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord.

"In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body. In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the sanctuary above is pleading in behalf of His people, and the final, irrevocable decision is to be pronounced upon every case?

"What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scriptures, that we may know where we are in this world's history? Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward? If we have any regard for our souls' salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out.

"We must no longer remain upon the enchanted ground. We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked?

"Let the church arise, and repent of her backslidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands His servants, 'Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins' (Isaiah 58:1). The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death.

"The church must arouse to action. The Spirit of God can never come in until she

prepares the way. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and self-exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers.

"The work is before us; will we engage in it? We must work fast, we must go steadily forward. We must be preparing for the great day of the Lord. We have no time to lose, no time to be engaged in selfish purposes. The world is to be warned. What are we doing as individuals to bring the light before others? God has left to every man his work; every one has a part to act, and we cannot neglect this work except at the peril of our souls.

"O my brethren, will you grieve the Holy Spirit, and cause it to depart? Will you shut out the blessed Saviour, because you are unprepared for His presence? Will you leave souls to perish without the knowledge of the truth, because you love your ease too well to bear the burden that Jesus bore for you? Let us awake out of sleep. 'Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour' (1 Peter 5:8).

"In many hearts there seems to be scarcely a breath of spiritual life. This makes me very sad. I fear that aggressive warfare against the world, the flesh, and the devil has not been maintained. Shall we cheer on, by a half-dead Christianity, the selfish, covetous spirit of the world, sharing its ungodliness and smiling on its falsehood? -Nay! By the grace of God let us be steadfast to the principles of truth, holding firm to the end the beginning of our confidence. We are to be 'not slothful in business; fervent in spirit; serving the Lord' (Romans 12:11). One is our Master, even Christ. To Him we are to look. From Him we are to receive our wisdom. By His grace we are to preserve our integrity, standing before God in meekness and contrition, and representing Him to the world.

"Sermons have been in great demand in our churches. The members have depended upon pulpit declamations instead of on the Holy Spirit. Uncalled for and unused, the spiritual gifts bestowed on them have dwindled into feebleness. If the ministers would go forth into new fields, the members would be obliged to bear responsibilities, and by use their capabilities would increase.

"God brings against ministers and people the heavy charge of spiritual feebleness, saying, 'I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.' (Revelation 3:15-18).

"God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

"A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is

connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend." Selected Messages, book 1, 121-128.

Brothers and sisters, the first 10 verses of Judges 6 is illustrating the end of the world. And it starts with the phrase 'and the Children of Israel did evil in the sight of the Lord' and in closing of verse 10 says 'but ye have not obeyed My voice.' This illustration is illustrating God's people in disobedience, suffering under the oppression of three tribes that represent Modern Babylon at the end of the world and in referring to this situation more specifically, Sister White points us to Revelation 3, this is the Laodecian condition.

The story of Gideon is describing Israel back in that time as representing God's people at the end of the world in a Laodecian condition on the verge on the day of the Lord, the final battle, the final division of the world into two classes. This is the setting for our study and if you have never looked at what is illustrated in the rest of the story of Gideon, I am going to going this to a close here by giving you an overview with no defense of what I am going to establish in further studies and defend, I'm just going to try and encourage you to study this beforehand and be prepared to follow it through as we present the defense of it.

But in Judges 6 verse 11, we finally see Gideon come into the story and he's threshing wheat, and Gideon, his name means 'thresher, feller'. He is in the midst of the harvest; we'll show you that the harvest is the end of the world. Gideon is representing God's people at the end of the world and his name is identifying the work he's going to do and we're going to show you that the heathen in the day of the Lord are going to be threshed. God is clear that His people that stand for Him under the Later Rain, the 144,000 are the tools in His hands that are His threshing instrument. Gideon is representing these people.

And he's by the winepress, and the winepress is one of the illustrations of this end of the world battle. He's threshing wheat, he's sifting out the wheat from the chaff, and the angel that comes to him in the very beginning of his story is none other than Christ. He has a revelation; he has an experience with Jesus Christ that tells him he is going to be used for the Lord.

You'll notice in verse that the question he has for the Lord is 'where's all the miracles that were supposed to be here, Lord?' and brothers and sisters, in Adventism today, we as Laodecians, what are we expecting? What are we waiting for?

We're waiting for the work to be finished, but how's it going to be finished? It's going to be finished under the miraculous outpouring of the Holy Spirit; that's what we're waiting for. Gideon is asking that question, 'Where are the miracles of the Latter Rain?'

He has an experience with Christ here and in verse 15 he lets the Lord know that he can't be the one that does this work, because he's not simply from the tribe of Manasseh, the least tribe, but he is the least of his father's household. Gideon represents someone who is hiding, who is the least in Israel. And he's the one that's going to be used to finish the work. This in agreement with the truth that we began developing in the overflowing scourge series.

As the story progresses, Gideon has to start his work for the Lord by declaring war upon Baal. The altar of Baal has been built by his own father, he has to take a position against his father's house. His father was ordained to be the leader of his family and yet the one that is not the leader, Gideon, is the one that's going to be used in the battle against Baal and we'll demonstrate that this had to be his first work according to the Spirit of Prophecy and his battle against Baal brings in the story of Sunday sacredness.

This is where the issues begin. He has his worship experience with the Lord and the Lord tells him to tear down the altars of Baal that his father and the other elders worship at in his town. And he does that and his name is changed to a name that is significant, it reminds you of the history of Elijah, Jerubbaal 'let Baal plead.' His name is changed to highlight the argument that goes on at the end of the world between true and false worship. Jerubbaal, 'let Baal plead'; Let Baal establish that he is god.

There's going to be a controversy that goes on here and then as soon as he is given this name in verse 32, we see in verse 33 once again these three enemies pitch their camp in the valley of Jezreel and the history, the geographical prophetic information that comes from the valley of Jezreel is full of symbolism of the end of the world. What is being described here is the final confrontation here on earth of the Great Controversy as it comes to a close, before the millennium.

The Spirit of the Lord comes upon Gideon in verse 34 and as this battle begins and you'll notice that he blows a trumpet, he gives a warning message, a trumpet is a warning message. Three tribes come and stand with his tribe, in Bible prophecy at the end of the world, invariably you'll see a three-one combination illustrated, and in verse 35 you see this illustrated in the tribes that come for this battle. Manasseh, which is Gideon's tribe, is not mentioned directly with Zebulun, Asher and Naphtali, even in the Spirit of Prophecy, it's always linguistically separated, verse 35 says:

"And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them." Here we see this three-one combination illustrated symbolizing the three angels' message followed by the forth angel of the Latter Rain Loud Cry message.

Now before the battle takes place, Gideon wants to have some confirmation, and we'll look at what's being typified here with the lamb-skin and the dew. The lambskin representing Christ, the righteousness of Christ, and rain, dew in the Bible prophecy symbolizing the Holy Spirit and when we see this two-fold testing that Gideon puts forth to see if he has the courage to finish the Lord's work, we're going to find a truth that comes through is that God has the power to put the dew of the Holy Spirit on Lambskin or He has the power to withhold it from lambskin.

Or saying it in a more direct fashion, we see here illustrated professed Christians in this scenario, and they are symbolized by the lambskin, they are professing to wear the garment of Christianity but there's a distinction made between half of them and the other half and it's that one half of them are going to become totally drenched with water and the next evening the other half are going to be totally dry of water while the water's falling all around them.

Brothers and sisters, in the parable of the ten virgins, all the virgins are professed Seventh-day Adventists, but 5 virgins are destined to receive the outpouring of the Latter Rain, and the other half are destined not to receive it, even though it's falling all around them. The parable of the ten virgins, Adventism, is clearly illustrated in here, and where Jerubbaal, Gideon, places his tent prior to the battle, and how he gets confirmation that he is to win this battle by a dream and an interpretation thereof. And we're going to look at what that dream and interpretation signifies and it ties right in with what Sister White says, a revival will come from the books Daniel and Revelation.

And then Gideon goes forth in this final battle and he divides his men up into three companies and himself and once again we see this three-one combination illustrated. He put a torch in a clay pot and with trumpets he breaks the clay pot and let's the torch shine out and shouts 'The sword of the Lord and of Gideon!' and the battle is his. Brothers and sisters, we'll identify that this torch represents the glory of the Lord; the

clay vessel represents our humanity. And when you and I will crucify our humanity on the cross of Christ so that his glory can shine out, we will be among those that are giving this final warning message that Gideon is illustrating here in this battle.

And as the battle proceeds we're going to find that Gideon is going to get in and his army are going to slay two princes, Oreb and Zeeb and two other princes are going to fall along the way, Zebah and Zalmunna and we're going to demonstrate that Oreb and Zeeb are identifying the Papacy and the ten kings of Revelation 17 and that Zebah and Zalmunna are telling us when human probation closes and when the Lord's sacrifice, which is a prophetic term in the Bible about when the final destruction of the wicked takes place.

We're going to see that in the geography that Gideon passes through in this battle, that the time of Jacob's trouble is clearly identified. That the martyrdom, that takes place during this time period, is clearly identified.

For me this is perhaps the most complete testimony of end time events in one package; there's other issues that aren't identified in the story of Gideon, but there's more in this passage than any illustration I've come across in the Word of God, and what's amazing to me is that this story is a story that is commonly understood, it's a simple story and I don't think we've understood the depths of truth that's in this story.

Once we outline these truths and you test them and see if they are so, then we're going to draw some conclusions about what this means for us here at the end of the world. If nothing else, recognize brothers and sisters, that what is being illustrated in the first ten verses of Judges 6 is that our greatest need is for a revival and this means a return from spiritual death and to seek this should be our first work.

That is our need today and somehow, somehow you and I need to seek the Lord to accomplish this work in our life, because Bible prophecy is teaching that our probation is about to close.

Gideon's Torch - Part Two

Least in my Father's House

We saw in the first 10 verses of Judges 6, the time period when Israel had departed from the Lord and they were being oppressed by Midian, the Amalikites and the Children of the East, the three-fold enemy that in Bible prophecy illustrates Modern Babylon at the end of the world, the Beast, the Dragon and the False Prophet.

Part of the story here is that the Lord sent the Children of Israel a prophet at that time and the emphasis of the prophet was to point Gideon's people during that time period back to the history of God's dealing with His people and we emphasized that this is one way to understand the work of Sister White. Over and over again as she attempts to give us information to stand at the end of the world, she takes us back to Bible history.

We see Adventism in these 10 verses being portrayed as in the Laodecian condition today, with the message of the Spirit of Prophecy saying look to the past if you're going to understand the future. We're going to take up the rest of Chapter 6 at this point.

"As a people we are called individually to be students of prophecy." Testimonies, volume 5, 708.

This is the angle that we're looking at this story of Gideon from, prophetic perspective. How does this parallel portray the end of the world.

Judges 6:11-13:

"And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour.

And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh [making to forget], and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man." Judges 6:11-16.

We're going to look at some of the prophetic symbols that we just covered in that and bring this passage into focus at the end of the world. In Signs of the Times, June 23, 1881, Sister White let's us know Who is having the interaction with Gideon here.

The Angel: "The angel had veiled the divine glory of his presence, but it was no other than Christ, the Son of God."

So here we see Gideon being confronted by a personal experience with Jesus Christ. Now it's harvest time, Gideon is threshing the wheat and Matthew 13:39 says this: The Harvest: The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. Matthew 13:39.

So we see Gideon, and we're suggesting that Gideon represents the part of Adventism that the Lord's going to use to finish the work at the end of the world, who has had a personal experience with Jesus Christ. He's threshing the wheat.

Now in Fundamentals of Christian Education, 307 it says this:

Wheat:

"Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying. This is the instruction we need to take to heart today. Many of you are convinced that the precious treasure of the kingdom of God and of Jesus Christ is in the Bible which you hold in your hand. You know that no earthly treasure is attainable without painstaking effort. Why should you expect to understand the treasures of the word of God without diligently searching the Scriptures?

"It is proper and right to read the Bible; but your duty does not end there; for you are to search its pages for yourselves. The knowledge of God is not to be gained without mental effort, without prayer for wisdom in order that you may separate from the pure grain of truth the chaff with which men and Satan have misrepresented the doctrines of truth. Satan and his confederacy of human agents have endeavored to mix the chaff of error with the wheat of truth. We should diligently seek for the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover its veins of gold, so you are to explore the word of God for the hidden treasure that Satan has so long sought to hide from man. The Lord says, 'If any man willeth to do His will, he shall know of the teaching.' John 7:17." Fundamentals of Christian Education, 307.

Brothers and sisters, what Gideon was symbolizing there as he was threshing the wheat, is that he is a person at the end of the world that is studying the Word of God with intensity equal to a miner that is digging in the earth searching for hidden treasure.

Gideon says to Christ that he is the least in his father's house:

Least: "The experience of Gideon and his army, was designed to teach a lesson of simplicity and faith. The leader whom God had chosen occupied no prominent position in Israel. He was not a ruler, a Levite, or a priest. He thought himself the least in his father's house. Human wisdom would not have selected him; but God saw in Gideon a man of integrity and moral courage. He was distrustful of self, and willing to listen to the teachings of God, and carry out his purposes. The Lord is not dependent upon men of high position, of great intellect, or extensive knowledge. Such men are frequently proud and self-sufficient. They feel themselves competent to devise and execute plans without counsel from God. They separate themselves from the true Vine, and hence become dry and fruitless, as withered branches." Signs of the Times, June 30, 1881.

Brothers and sisters, Gideon is representing Adventism at the end of the world and he's going to finish the work of the Lord, and we see him having a personal confrontation, a personal experience with Jesus Christ, we see him searching the Word of God with an intensity as we should have, but we see that his view of himself is one of humility and opposed to one who is willing to exalt himself.

We presented in our 'Overflowing Scourge' series the information that those in Adventism that are seeking position are going to be swept away during the Sunday Law testing time period. One brother shared with me that the Bible teaches that it is worthy to desire the office of an elder. Will, to truly see yourself in comparison with Christ, to the

point that you are humbled by the righteousness of Christ and see no worthiness in yourself, if received properly brings out an attitude, a desire to serve the Lord. And if we are truly, from the position of humility, seeking to serve the Lord and the opportunity to serve Him in the capacity of an elder, a deacon, a pastor, a conference president on and on; if that opportunity arises and our motive for serving in that position is strictly the motive of self sacrificing service, then it is worthy to desire to do that work.

But when Sister White speaks of those in Adventism at the end that are seeking position in order to exalt themselves, for that type of attitude, to desire the office of an elder, is not the type of service that the Lord would have us pursue. Our attitude; our experience; our humility with Christ is what is to be understood before we seek to take any position for the Lord. We must understand that we are instruments as Gideon did. He understood that he was the least, in the least of the tribes of Israel, the least in his father's house.

Gideon is representing those at the end of the world that will finish the work. Now, he was hiding, Testimonies, volume 5,80-81:

Hidden: "The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to 'science falsely so called' will not be the leaders then. Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the day time we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster." Testimonies, volume 5,80-81.

There are precious ones who are hidden in Adventism today and they haven't bowed their knee to Baal, and this is significant in the story of Gideon, because he's going to have to do battle with Baal, his first battle is a battle with Baal. But we see Gideon is representing one of those in Adventism that are hidden as this crisis approaches.

Now Gideon confronts Christ with the question, where are the miracles? And the question of whether there's going to be miracles ahead, that is a relevant question in Adventism. What we're waiting for is the Latter Rain, the outpouring of the Holy Spirit, the fourth angel of Revelation 14, the repeat of Pentecost and this is where the Lord will finish the work, is during this time period and this is the fourth angel's message. This is what Adventism is waiting for to take place and this is the question that Gideon raises to Christ there, where are the miracles? Where is the Latter Rain?

Now this is a subject that is relevant in Adventism today, notice this: Testimonies, volume 5, 211:

Miracles: "Here we see that the church-the Lord's sanctuary-was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed.

These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus 'Peace and safety' is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together." Testimonies, volume 5, 211.

This question about where are the miracles that Gideon raises as he symbolizes Adventism at the end, it's a relevant issue in Adventism today. And it's clear that there is a miraculous outpouring just ahead. The Great Controversy, 611-612:

"The work will be similar to that of the day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close, for the ripening of the harvest. 'Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.' (Hosea 6:3.) 'Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain.' (Joel 2:23.) 'In the last days, saith God, I will pour out of my Spirit upon all flesh.' 'And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' (Acts 2:17, 21.) The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said, 'Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative Judgment], when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus.' (Acts 3:19-20.)

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from Heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. (Revelation 13:13.) Thus the inhabitants of the earth will be brought to take their stand." The Great Controversy, 611-612.

One of the things that I emphasize there is this is a world-wide event, brothers and sisters, all over the earth. Gideon is representing those at the end of the world who are studying the Word of God, have a personal experience with Jesus Christ, that are hidden under the shadow of the Most High, that are looking forward to the outpouring of the Holy Spirit, they're looking forward to the finishing of the work.

Notice that Gideon is by the winepress, an important subject because the focus of the story of Gideon is the final chastisement or destruction, or punishment of the wicked; this is one of the emphasis of the story of Gideon. And this winepress that Gideon is by here in this story is a common and important symbol in this scenario in Bible prophecy. Revelation 19:11-21:

The Winepress: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

"And the armies which were in heaven followed him upon white horses, clothed

in fine linen, white and clean.

“And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.” Revelation 19:11-21.

A few clues in there to catch as we go through, is the winepress is this final destruction. But notice this gathering that's taking place, there's two gatherings that go on at the end of the world, primarily the gathering of the wicked and the gathering of the righteous. They're gathering together to make war against the Lord. Lets proceed further in Revelation 14:14-20

“And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.” Revelation 14: 14-20.

Gideon, in the harvest time, is harvesting the wheat and he's hiding in the rocks and the caves because of the oppression of the Midianites. He's outside the city and he's close to the winepress. Brothers and sisters, we are close to the winepress! In the very near future the Lord is going to punish the wicked, we also are standing close to the winepress. In Isaiah 61:1-6:

“Who is this that cometh from Edom, (and Edom means red) with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I

wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. Isaiah 63:1-6.

The Lord is the One who is going to tread the winepress. The Lord is the One who is going to bring about the day of vengeance but we're going to see here that Gideon represents God's people at this time and that they will be the tool that the Lord uses in this final work, and I'm not taking a prophetic understanding that someone like branch Davidians or Shepherd's Rods would take, we're not talking about a literal application here, we're talking about a spiritual application. The Lord's people are going to be the tool in the controversy as it comes to its close here on the earth, that divides the world into two classes, that exposes Babylon for what it is. And if you caught verse 16 of Judges 6 as we read it, the Lord says unto Gideon this: Surely I will be with thee, and thou shalt smite the Midianites as one man.

And we know that Gideon did not smite the Midianites by himself, he had three-hundred men with him and then once the battle began others came and joined, but the Lord said he would fight them as one man. Here we see in Revelation and Isaiah that the Lord says this smiting that Gideon's battle prefigured, the treading of the winepress the day of the Lord's vengeance, that it's the Lord treading it alone. Brothers and sisters, what's being portrayed here by Gideon smiting them as one man, is that those that finish the work of the Lord, those in Adventism that Gideon is prefiguring, their battle song, the weapon that they represent is the character of Christ.

When His character is fully reproduced in His people then He will come; and in this sense the issue is brought to a close by the character of Christ. He treads the winepress alone. It is Christ that does this, but He's going to do it through His people. His people are going to possess His character. In this sense, Gideon is one man. He is representing the Man Jesus Christ. This is our responsibility and this is our calling at the end.

The name Gideon, means: feller, thresher.

His name is describing what he was doing and one of the main focuses of the story. In Micah 4:1-13 it says this:

"But in the last days [brothers and sisters, this is the days in which we are living.] it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

One comment here; the 'Mountain of the Lord' is God's church on earth, and a mountain in Bible prophecy represents churches in some concept.

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever."

This is describing the world during judgment time, being drawn into two groups; those that are going to walk in the Name of the Lord, and those who are going to walk in

the name of their god, the Papacy, Sunday worship, Satan as opposed to Christ.

“In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, [the remnant are those that are halted, that have been driven out, that are afflicted.] and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever.”

The Lord's going to take evidently some people that are maimed, afflicted and cast off and make them into a strong people, a strong nation.

“And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.”

Desire of ages say that a tower is a church, and the tower of the flock can also be understood in context as Christ, but here we see, Thou O tower of the flock; O church of the flock, the stronghold of the daughter of Zion. A daughter is the offspring, the final generation. The final generation of Zion, the last people, the remnant, and the stronghold of the remnant is their church. [??TC] And this church, the tower of the flock, the stronghold; unto thee and the people of the church, what's going to come is the first dominion, the kingdom shall come to the daughter of Jerusalem.

What's the first dominion? What's the kingdom? It's the covenant that was first given at Mt. Sinai. [??TC] It includes many things, but one of the things I want to emphasize here in relation to our study is what Christ is saying is at the end He's going to take people from within His church, that He's describing here as halted, afflicted, driven out; He's going to make them the remnant, and to the church is going to come the first Dominion, is going to come the covenant that was given at Sinai the first time and this covenant included a theocracy and it's in this understanding, that we see when Sister White says during the Latter Rain time period, during the Sunday Law testing time period; the Lord will take the work into His own hands.

The church at the time will be directed as it was directed in Pentacost, this isn't opposing the idea of organization, God is a God of organization. But at that time, the Lord is once again going to take the work into His own hands and that was the design of the first covenant back in Sinai, a theocracy where the Lord had the organization back then and He was to be the One to be looked to until Israel chose a king.

“Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.

Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. [talking about a time period when there's a struggle going on in His church] But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. Micah 4:1-13.

O daughter of Zion, the remnant church, is going to arise and thresh. They are to tool that the Lord is going to use to thresh the heathen. Now who are these that are halted, driven out and afflicted? Well 'Thoughts From the Mount of Blessing' pg 62-63 says this:

"Not until he fell crippled and helpless upon the breast of the covenant angel did Jacob know the victory of conquering faith and receive the title of a prince with God. It was when he 'halted upon his thigh' (Genesis 32:31) that the armed bands of Esau were stilled before him, and the Pharaoh, proud heir of a kingly line, stooped to crave his blessing. So the Captain of our salvation was made 'perfect through sufferings' (Hebrews 2:10), and the children of faith 'out of weakness were made strong,' and 'turned to flight the armies of the aliens' (Hebrews 11:34). So do 'the lame take the prey' (Isaiah 33:23), and the weak become 'as David,' and 'the house of David. . . as the angel of the Lord' (Zechariah 12:8)." Thoughts from the Mount of Blessing, 62-63.

What's being described here is that in Isaiah's writings, and other places where God's people are described as the weak or the lame; it's symbolizing those as Gideon that view themselves as the least in their Father's house. It's those who are portrayed in the parable of the Pharisee and the Publican, it's the Publican. He sees nothing worthy in himself except to plead for the mercy of Christ. It's that mental assessment of ourselves that Gideon is representing and that Old Testament prophecy says will be the characteristic of those that finish the work of the Lord at the end.

"Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Habakkuk 3:12.

"This, will not take place, until Jesus has finished his priestly office in the Heavenly Sanctuary, and lays off his priestly attire, and puts on his most kingly robes, and crown, to ride forth on the cloudy chariot, to 'thresh the heathen in anger,' and deliver his people." A Word to the Little Flock, 12.

The threshing of the heathen is at the end of the world; Gideon's name, 'thresher' is symbolizing the role that God's people play in this final confrontation with the wicked.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

"Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." Isaiah 41:10-16.

God's people are going to be the threshing instrument, Gideon's name means 'thresher'. Notice that they're going to thresh mountains, this is a spiritual and a religious battle that's under discussion, between true and false worship and it's going to be the 'worm Jacob' that is used to finish this; I mean how significant is a worm? Jacob the worm, describing that those in Jacob that finish this work once again, they are the least in the Father's house.

Brothers and sisters, this is not a minor theme in the Bible prophecy, this is a major theme; the halted, the lame, those that have never sought positions, that Gideon is representing, that the Lord uses when the heathen are threshed at the end, in the time of His vengeance, the time that He treads the winepress, in the time of the harvest.

These are some selected verses from Jeremiah 51, we will list the texts at the end of these quotes:

“1. Thus saith the Lord; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; [and that’s where we closed with Isaiah 41; God’s people are going to be a threshing instrument but He’s going to bring a wind on them. A wind that begins in Adventism, but this wind sweeps the whole world; just like the ‘Overflowing Scourge’, begins in Adventism but then sweeps the whole world in it’s train. Many symbols use this final separation of mankind] continuing:

“And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about. For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel.”

Brothers and sisters, did you catch that? Modern Israel in our day and age is the Seventh-day Adventist church. Israel has not been forsaken, nor Judah of his God. Adventism has not been forsaken though their land is filled with sin against the Holy One. We’re in the Laodecian time period, the time period of apostasy but the Lord has not forsaken His church, because He will purify it in His own ways and means through the providential working of the Sunday Law.

“Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord’s vengeance; he will render unto her a recompense. Babylon hath been a golden cup in the Lord’s hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.”

Revelation 17-18 is here being referenced; ‘Babylon’ and ‘flee out of her midst’ what’s being here described? This is the loud cry message; this is the message that calls people out of Babylon just before human probation closes.

“Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go everyone into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies. The Lord hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord our God.”

What is the work of the Lord our God? It’s the first part of that verse. The Lord has brought forth our righteousness. When the Lord’s righteousness is perfectly reflected in His people that Gideon is symbolizing, this is what will be declared. This is the battle cry at the end.

“O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee.”

Men are going to fill Babylon and lift up a shout against her. What’s this shout against Babylon? It’s the Loud Cry message. Come out of Babylon; cry aloud!

“The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the Lord of hosts is his name. Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the

shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord. Behold, I am against thee, **0 destroying mountain**, [Babylon a mountain] saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make **thee a burnt mountain**.

[Now the Lord is describing God's people here as a weapon that all this destruction comes from, but this is a spiritual battle. The battle that is being portrayed literally in Gideon's story is representing a spiritual battle at the end of the world that is a battle between two characters; the character of Christ as opposed to the character of Satan, and at this time period in earth's history when God's people perfectly reflect His character, all the walls of Babylon, all the pretense of that type of character development is going to come tumbling down.]

"And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the Lord. For thus saith the Lord of hosts, the God of Israel; The daughter of Babylon is like a threshing floor, it is time to thresh her: yet a little while, and the time of her harvest shall come. The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. [this puts you in mind of Revelation when the souls from underneath the altar cry out, 'how long Lord dost Thou not avenge our blood?']

"Therefore thus saith the Lord; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry. And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant. And I will punish Bel in Babylon, [Bel is the primary God in Babylon and this can be referencing among other things, Satan.] and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

"My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. [This is the Latter Rain message, the Loud Cry message.] And lest your heart faint, and ye fear for the rumor that shall be heard in the land; a rumor shall both come one year, and after that in another year shall come a rumor, and violence in the land, ruler against ruler.

Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the Lord. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth." Jeremiah 51:1-2,5-10, 13-14, 19-26,33,35-37,44-49.

The battle that Gideon is going to take up is prefiguring this end-time scenario that we're looking at in the Old Testament prophets at this time and Gideon, the name 'thresher' is symbolizing the role that we as Adventists, if we're faithful play in this final battle.

Judges 6:17-21:

"And he said unto him, If now I have found grace in thy sight, then show me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and

bring forth my present, and set it before thee.

“And he said, I will tarry until thou come again.

“And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

“And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight.” Judges 6:17-21.

"Gideon desired some token that the one now addressing him was the same that spoke to Moses in the burning bush." Signs of the Times, June 23, 1881.

There's more to be said about this particular incident in a following study, but you and I, if we are going to be among those that Gideon is prefiguring here, and the time period is here, we're on the verge of the Latter Rain, we're on the verge of the Sunday Law. If we're going to be among those that Gideon is prefiguring, we're going to have to have a interaction, a genuine, personal experience with Christ and this is part of what's being illustrated here by Gideon. He is confronted with the truth that he has been talking face to face with Jesus Christ. He's been given a revelation of Jesus Christ.

“And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die. Then Gideon built an altar there unto the Lord, and called it Jehovahshalom [Yaweh is peace]: unto this day it is yet in Ophrah of the Abiezrites.” Judges 6:22-24.

If there is one piece of this story that we need to understand, it's that if we are going to be among those that finish the work as Gideon is illustrating, we have to have a personal, individual, ongoing, regular worship experience that brings us peace. That's why Jesus said, “Come unto Me all ye that labor and are heavy laden, and I will give you rest.” If we have the worship experience with Jesus Christ where our soul, no matter what's going on around us, is experiencing the peace of Christ, then we have the altar that Gideon is symbolizing here, the alter he named Jehovah-shalom [Yaweh is peace], and we must have that experience if we're going to be among those that receive the Latter Rain.

“And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven-years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

“Then Gideon took ten men of his servants, and did as the Lord had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.” Judges 6:25-27.

"The family to which Gideon belonged was grievously infected with idolatry. His father erected at Ophrah, where he dwelt, a large altar to Baal, at which the people of the towns worshiped. Gideon was commanded to destroy this altar, to cut down the groves that surrounded it, and in its stead to erect an altar to Jehovah, over the rock on which the offering had been consumed, and then to offer a sacrifice unto the Lord.

Gideon faithfully carried out these directions, performing the work by night, lest he should be compelled to desist if he attempted it by day.

"The deliverer of Israel must declare war upon idolatry before he went to battle with the enemies of his people. He must esteem the honor of God above the credit of his father, and regard the divine commands as more obligatory than parental authority. . . .

"It was of great importance that the deliverance of Israel should be preceded by a solemn protest against the worship of Baal, and an acknowledgment of Jehovah as the only true and living God." Signs of the Times, June 23, 1881.

The first thing that had to be confronted by Gideon is Baal worship in his father's house. Before the war starts to prefigure the Latter Rain, Loud Cry message, there was going to be a battle that takes place. In Adventism, our greatest need is for a revival, we read that passage in our last article and in that it says that the revival need not be expected to come without reformation and the reformation message cannot be separated from the revival.

"God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

"A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend." Selected Messages, book 1, 121-128.

In Adventism, we need a revival, we need a reformation and the reformation is going to, if properly received in our individual experience, it's going to tear down the altar of Baal. And this is what Gideon is illustrating, that first, before we are prepared to take the Loud Cry message to the world, we need to oppose the altar of Baal within our fathers household, within the experience Adventism is in, we must tear down that altar in order that we can be used.

And what is the altar of Baal? Let's read on:

"And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built. And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

"Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

"And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar. Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar." Judges 6:27-32.

Now in this passage we see that Gideon is given a name, which means 'Let Baal Plead', but we see this passage takes us to the story of Elijah, 'choose this day who you will serve', the controversy between Jezebel's gods and the God of heaven. And it's in

this scenario here that we need to understand that in our personal experience, individually and within Adventism, the altars of Baal must come down!

What are the altars of Baal?

"Every heart emptied of self will have the quickening energy of the Holy Spirit. It is now that some are being worked by satanic agencies. Mark the fruit. The whole life is one of ambitious determination to carry out their own plans and purposes, to do a special work to exalt themselves. God puts to them the challenge, 'Choose ye this day whom ye will serve. If it be God, serve Him; if Baal, serve him.' But some have been fixing themselves for a long time by a species of deception and misrepresentation and prevarication, because they have not turned from their idols to serve the living and true God." Manuscript Releases, volume 21, 129.

Sister White is here saying a heart that is emptied of self, is contrasted with a heart that is serving Baal. Speaking of a particular doctor she says:

"He has so fully established the idol self in the heart and worshiped at its shrine, there has been no room for Jesus, no room for light, for love, for meekness, and lowliness of heart. Self is magnified into wonderful proportions. His only hope is to die to self, crucify self. If not, he loses that life which measures with the life of God. It is life or death that is set before Dr. Burke. 'Choose you this day whom ye will serve'; 'If the Lord be God, follow Him: but if Baal, then follow him.' I would give my own life if such a gift would save his soul, but it would not. Though Noah, Daniel, and Job were in the land, as I live, saith the Lord God, 'they shall deliver neither sons nor daughters; . . . they shall but deliver their own souls by their righteousness,' which is the imputed righteousness of Christ." Manuscript Releases, volume 18, 246.

Baal worship brothers and sisters, in our day and age is self worship, self-exaltation. To eliminate Baal worship, to tear down Gideon's father's altar of Baal in Ophrah is to crucify self. And those that do that as this text uses to illustrate for us, are Noah, Daniel, and Job. She says they deliver their own souls, no one else's, by their righteousness, and then she tells us what their righteousness is, that is contrasted with Baal worship. And she says it is the imputed righteousness of Christ. The imputed righteousness of Christ is what comes from the experience of Justification.

"What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ." The Faith I Live By, 111.

Baal worship is self worship. When we see our own nothingness, as we look to the cross and recognize our own unworthiness, when we have the humility of the publican, then we can be clothed with the righteousness of Christ. This is an issue, a message in Adventism that must take place prior to the battle, which is symbolizing the Latter Rain, Loud Cry time period. It must take place in the sense that those who are going to fulfill the representation of Gideon, those that are going to receive the Latter Rain and give the Loud Cry message, those that are going to be the threshing instrument in this controversy at the end, the threshing instrument in the hand of the Lord, those people will have crucified self. They will have torn down the altar of Baal in their life.

And once again these themes of those that are going to be used at this time period are those that see their own nothingness. As Gideon has said, he is the least in his father's house. Those that have never sought positions, they are not those that having been seeking to exalt themselves, make their own plans, lift themselves up. This is Baal worship in the context of the story of Gideon.

“Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

“But the spirit of the Lord came upon Gideon, and he blew a trumpet; and Abiezer [father of help] was gathered after him. And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher [happy], and unto Zebulun [exalted or habitation], and unto Naphtali [my wrestling]; and they came up to meet them.” Judges 6:33-35.

Once again here we see this three-fold enemy as we set forth in our first article, based on more than two or three witnesses that this is symbolizing Modern Babylon, the Dragon the Beast and the False prophet, the Midianites and the Amalekites and the children of the east and they're in the valley of Jezreel, and we're going to look at this later. This geographical setting in Palestine is full of history that builds upon the final battle, most commonly known as the battle of Armageddon. It's this valley of Jezreel that's just dripping with truths that tell us that Gideon is symbolizing God's people in this final battle.

And he blows a trumpet, under the Spirit of the Lord; a trumpet in Bible prophecy is a warning message and his family, Abiezer comes to him and they go out and gather the rest of his larger family and Manasseh together. Notice please that Manassah is set apart from the three other tribes that come after, Asher, Zebulun, and Naphtali.

We demonstrated a Biblical principle in our first presentation that on the testimony of two or three a thing shall be established in Bible prophecy. We have a study called the 'Prophetic Pattern', where we show there is a numerical combination in Bible prophecy that illustrates the three angel's message followed by the fourth. We call it the three-one combination. When you find in Bible prophecy a combination of three, followed by one; one followed by three, in the setting of an illustration of the end of the world, then you can rest assured that it's identifying the three angel's message to be followed by the fourth angel's message.

This is what's being illustrated here in verse 35, we see Manasseh set apart from Assur, Zebulun and Naphtali and you have to ask yourself, why was it simply those three tribes that came and joined Manasseh, why wasn't it just two tribes, or four or five tribes? It was three and one because this pattern of three and one needed to be retained. If you are not familiar with this study, you can get it from us, but let's quickly refer to some of these examples in the Bible so you can see our point.

In passages that deal with the end of the world, invariably you'll see a three-one combination illustrated. Sister White says several times that the test of Nebuchadnezzar's image symbolizes the Sunday Law test. You see Shadrack, Meshack and Abednego go into the fiery furnace and there the fourth appears; a three-one combination. Ever wonder why Daniel wasn't there? He would have thrown off the combination.

Noah, and his three sons go into the ark. A three-one combination; Jesus tells us that the days of Noah symbolize the end of the world. We're told that the days of Sodom and Gomorrah symbolize the end of the world. Abraham received three visitors just before Sodom and Gomorrah are destroyed.

The 2300 day prophecy begins with the third decree to come out of Babylon, and the reason they came out of Babylon was to rebuild Jerusalem and Sister White tells us in several places that the work of rebuilding Jerusalem that took place with literal Israel, symbolizes the work that we are to do at the end of the world, and that work began on the third decree and it wasn't finished until Nehemiah secured a fourth decree. There's a three-one combination.

Of course we have the three-one combination when the three angels' message came into history in the 1844 time period and we're waiting for the forth, that's the ultimate fulfillment of this symbol in Bible prophecy what we're waiting for now. When Christ went up to the mount of transfiguration and met with Moses and Elijah, we're told this symbolizes the second coming of Christ; Elijah representing those that are taken with Christ and will never taste death; Moses symbolizing those that are resurrected from death, and when Christ went up the mount of transfiguration, he took three disciples with Him, three-one combination. Typically when Christ took a group of disciples aside, it would be four, but not on this mount of transfiguration.

Over and over again in Bible prophecy you see this three-one combination illustrated. Just before the Children of Israel entered the promised land in Numbers 22, you see Balaam trying to curse Israel and he presents three prophecies, and then King Balak in his frustration and irritation tells Balaam to cease but Balaam on his own initiative before he leaves, he pronounces one more prophecy; three-one combination, just before the Children of Israel go into the promised land.

So here, back to our story in Judges 6:33-35 we see the Spirit come upon Gideon, he's in confrontation now with modern Babylon, they've set up on the plain of Jezreel, in the geographical place where the end of the world is portrayed in the Bible. Modern Babylon is there ready to do battle and Gideon calls Israel into the battle and those that respond to join with Manasseh are three; a three-one combination.

You also can see in this one illustration in prophecy that these tribes, Manasseh, and Asher, Zebulun, and Naphtali are also illustrating a deeper meaning here than simply a three-one combination. Here we see intimated the 144,000 of Revelation 7 that comes from the tribes of Israel.

When all this took place, Gideon dealt with Baal; he interacted with the men of the town that wanted to kill him and then his father came to his defense; when all this took place Sister White says the Lord delivered, Gideon from those men.

"The whole transaction, with the stirring appeals of Gideon, produced a powerful effect upon the people of Ophrah. All thoughts of violence were dismissed; and when, moved by the Spirit of the Lord. Gideon sounded the trumpet of war, they were among the first to gather to him. He then sent messengers throughout his own tribe of Manasseh, and also to Asher, Zebulun, and Naphtali, and all cheerfully obeyed the call." Signs of the Times, June 23, 1881.

If you go into the Spirit of Prophecy, where Sister White's speaking about the Midnight Cry, of 1843-1844 time period, or to the time period when the Sunday Law arrives and the Latter Rain begins to arrive in history, she often uses this phrase or a similar phrase; 'produced a powerful effect'.

There's a power that comes into the movement at this time and its here after the confrontation with Baal takes place, then the call to Israel to come and stand with the Lord in this final battle, then there is a power that comes into the movement and this power is none other than the Latter Rain power being symbolized as it begins to be poured out just prior to this confrontation in the valley of Jezreel.

"And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

"And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. And Gideon said unto God,

Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground. Judges 6:36-40.

Some of these things are more obscure prophetically and if you took simply that passage without any of the other story of Gideon and shared what I am about to share with you, it would seem out of context, but I hope you're seeing that up to this point all the symbols, the prophetic information in the story of Gideon is saying 'Adventism', Adventism at the end of the world.

There was a purpose for Gideon testing the Lord there in his own life and his own experience that is definitely conveyed in those verses, but we're looking at the prophetic information here and Gideon in his struggle to make sure that the Lord was leading, he enacted this two-fold test for himself, but he left in this test, unknowingly, an illustration of God's people. And almost every time when God's professed people are demonstrated you will see two groups. Cain and Abel; true worship, false worship. You have the Publican and the Pharisee; you have those that come to the wedding banquet wearing the wedding garment and you have the man that comes to the wedding wearing his own clothes. You have Laodecians contrasted with Philadelphians. You have the wise virgins and the foolish virgins and Sister White tells us that the parable of the ten virgins illustrates the Advent experience.

Gideon shows us a fleece, a fleece being lambskin; Christ being the Lamb. This lambskin can certainly be understood prophetically as the garments of Christ. We see here two groups of people symbolized. This is professed Adventism; they both profess to have the garment of Christ, the lambskin. This is the very time period in the sequence of the story, when the Latter Rain is going to be poured out, and this is the burden on Gideon's heart, "How can I have confidence, Lord, that You're going to empower me to stand during this great test that is just ahead."

If you'll look in the Spirit of Prophecy, you'll find that the Latter Rain empowers us to give the Loud Cry message and it also empowers us to stand through the Great time of trouble, the two-fold purpose of the outpouring of the Holy Spirit, maybe more beyond that.

But this is the burden on Gideon's heart, 'I need to know, Lord, are You going to empower me to stand during this crisis'. And the test he comes up with, he shows two fleeces, two garments of a lamb, two groups of people that profess Christianity and the first night you see one group totally drenched with the dew of the ground. Now the dew, and rain in Bible prophecy symbolizes the Holy Spirit. Half of these people in this illustration of Gideon are going to receive the outpouring of the Holy Spirit to where they are soaking wet.

But the next night, the other half, though the ground is soaking with water, they are dry. And the Lord said He will pour out His Spirit upon all flesh, in that settling He means all flesh that are prepared to receive it.

Testimonies to Ministers, 506-507:

" Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain.' 'He will cause to come down for you the rain, the former rain, and the latter rain.' In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are

given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

"The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection. . . .

"Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. **They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge must be continually going forward.** Every individual must realize his own necessity. **The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit.** It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. **It is God who began the work, and He will finish His work, making man complete in Jesus Christ.** But there must be no neglect of the grace represented by the former rain. **Only those who are living up to the light they have will receive greater light.** Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." Testimonies to Ministers, 506-507.

The second night, there was a fleece representing professed Adventists, and the Latter Rain was poured out all around them but they did not receive it. They were dry.

"In the parable, all the ten virgins went out to meet the bridegroom. All had lamps and vessels for oil. For a time there was seen no difference between them. So with the church that lives just before Christ's second coming. All have a knowledge of the Scriptures. All have heard the message of Christ's near approach, and confidently expect His appearing. But as in the parable, so it is now. . . .

"Without the Spirit of God a knowledge of His word is of no avail. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. One may be familiar with the commands and promises of the Bible; but unless the Spirit of God sets the truth home, the character will not be transformed. Without the enlightenment of the Spirit, men will not be able to distinguish truth from error, and they will fall under the masterful temptations of Satan.

"The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. This class are represented also by the stony-ground hearers. They receive the word with readiness, but they fail of assimilating its principles. Its influence is not abiding. The Spirit works upon man's heart, according to his desire and consent implanting in him a new nature; but the class represented by the foolish virgins have been content with a superficial work. They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and

live." Christ's Object Lessons, 406.

In the story of Gideon, in a time period when the church is oppressed because of disobedience, Gideon is identified as one who represents the faithful at the end of the world. He's hidden in the sense that he doesn't worship at the altar of Baal, in other words he doesn't exalt himself. He's faithfully separating the wheat from the chaff. He's studying God's word with an intensity that a miner searches for hidden treasure. He has a genuine confrontation with Jesus Christ, a genuine worship experience with Jesus Christ. He's by the winepress, he knows he's close to the time when the Lord's about to finish His work. He's going to be the one who symbolizes those that will be the threshing instrument at the very end. He faithfully tears down the altar of Baal, identifying that self-exaltation is not the genuine worship of the Lord, but self-crucification is.

Just prior to the battle in his test of the fleece, the fleece conveys the truth that those that have been ordained to finish the work are made up of two classes. They both look like Seventh-day Adventists; they both are the lambs fleece; they both profess to believe and live the truth, but only one group are going to receive the Latter Rain in abundance, when it's poured out, and the other group is going to remain dry and not even recognize that it's taking place.

These are some of the symbolic truths that are woven in to the story of Gideon and in the articles to follow, we're going to look at how many other things in the end time scenario are portrayed in Gideon's story that are in complete agreement with what we understand as Seventh-day Adventists and some of them are some very strong arguments to support some of the controversies we have prophetically as we begin to look at Babylon and the ten kings of Revelation 17 as illustrated in Gideon and we look at the time of Jacob's trouble, and the martyrdom that takes place; and the fall of Babylon; and the close of human probation, all these as illustrated in the story of Gideon.

I pray that you will follow the counsel of this quote in Fundamentals of Christian Education, 307.

"Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying. This is the instruction we need to take to heart today. Many of you are convinced that the precious treasure of the kingdom of God and of Jesus Christ is in the Bible which you hold in your hand. You know that no earthly treasure is attainable without painstaking effort. Why should you expect to understand the treasures of the word of God without diligently searching the Scriptures?"

I want to counsel you to take this one to heart. Don't accept the things that you've been hearing me say, test it; see if they are so! If they are so, they are designed to give you the mental fortitude, the conviction and the desire to continue the work of tearing down the idols that exist in our lives. Idols of self that Sister White so clearly identifies as the altars of Baal. These must come down if the Lord is going to use us as he used Gideon.

Gideon's Torch

Part Three - The Cleansings

We have been looking at the story of Gideon from a prophetic viewpoint. In the first 10 verses of Judges 6 we see a situation that is paralleling the Laodecian condition of Adventism today. We are keeping the Lord out-side of us. And because of this, Sister White tell us our greatest need is for a revival.

We've had a prophet in our midst as did Gideon and his people during that time and one of the emphasis of that prophet is pointing to the past history of the Bible in order give guidance for the end.

We saw Gideon come into the story. His name means 'thresher', identifying the chastisement of the heathen at the end of the world. We see him threshing wheat, which indicates that he is searching the Word of God for truth. He is by the winepress, he recognizes that he is near the winepress and we need to recognize that we are very close to the winepress, symbolizing the punishment of the wicked at the end of the world.

Gideon was hidden, and this is where we need to be at this time in the earth's history, we need to be hidden under the shadow of the Most High. Gideon has a revelation and interaction with Jesus Christ and the Lord tells him that he will save the people at this time. Gideon has his doubts about this because he knows he is the 'least in his father's house'. Nevertheless he interacts with the Lord and is convinced the Lord has called him to the task.

The first battle he has to take up is the battle against Baal among his own people, his father's house and his own town. Initially, the men of the town, are going to kill Gideon for tearing down the altar of Baal, but his father intercedes, and his name gets changed at this point to Jerubaal, "Let Baal Plead". So we see two names given to Gideon that have prophetic meaning. This name, "Let Baal Plead", reminds us of the story of Ahab, Elijah, and Jezebel which has an end of the world application.

We see the enemies that are raised up against Gideon at this time are the Midianites, the Amalakites, and the children of the East. And when we see three enemies in Bible prophecy, in a scenario describing the end of the world, we recognize these to be modern Babylon. The enemy is pitched in the valley of Jezreel and we see Gideon calls for God's people to come help him and we see illustrated here the three-one combination. Gideon in verse 35 sends messengers to Manasseh, and then it follows by saying he sent also messengers to Assur, Zebulun and Naphtali and we see the three-one combination that invariably pops up in end of the world scenarios illustrating the three angel's message followed by the fourth.

Then we see Gideon's fleece can be understood to represent two worshippers in the temple, Cain and Abel's offering, the Publican and the Pharisee, throughout scripture the Lord uses contrasting worshippers to describe those that are professing but are void of the Holy Spirit and those that truly have an experience with the Holy Spirit and in this sense, understanding that this story is an illustration of Adventism, we can see the story of the fleece representing the foolish and wise virgins. The foolish virgins destined to not receive the Latter Rain, the wise virgins destined to be those who receive it and finish the work.

At this time we'll take up Judges 7 and we'll start with a passage from Signs of the Times, June 2, 1898:

"The Word of God, just as it reads, is the ground of our faith. That Word is the sure word of prophecy, and it demands implicit faith from all who claim to believe it. It is authoritative, containing in itself the proof of its divine origin. 'We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty.' 'He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.'" Signs of the Times, June 2, 1898.

We're going to begin by looking at the geography that conveys more information about how this story is illustrating Adventism.

"Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. [God Sows]" Judges 6:33.

So the enemy is in the valley of Jezreel and then in Judges 7 it says:

"Then Jerubbaal, [Let Baal Plead] who is Gideon, [Thresher] and all the people that were with him, rose up early, and pitched beside the well of Harod [spring of terror]: so that the host of the Midianites were on the north side of them, by the hill of Moreh [teacher], in the valley." Judges 7:1.

The Geography:

So we see in the geography that we're in the valley of Jezreel and Gideon, the thresher, also contains in his name the argument of Elijah concerning Baal; if Baal be God serve him if no then serve the Living God.

It's in the valley of Jezreel Where Ahab's house met his fate. Jerubbaal, [Let Baal Plead]. Mount Carmel. On the northern end of the valley, there's a mountain between the end of the valley and the Mediteranian Sea, that is Mount Carmel. And we know that what went on at Mount Carmel with the story of Elijah and the prophets of Baal is an illustration of the end of the world.

Valley of Jezreel:

The valley is only about 13 miles long. In the southern end of the valley of Jezreel are two mountains, Mount Ebal and mount Gerezim. And they are close enough together that they form a natural amphitheater, but these are the mountains where the Lord had Moses direct that six tribes went to one mountain and set up a pillar and six to the other and set up a pillar. Mount Ebal was the mount of cursings, where the curses were pronounce against those who didn't keep the covenant and follow the law and the other was Gerezim the mount of blessings, where the blessings were sounded out for those who were obedient.

In these mountains that make up part of the valley of Jezreel, the issue of obedience or disobedience to God's Law is clearly part of that geographical history. In this valley is where we find Megiddo. And Megiddo is the place, which in Revelation is interpreted as Armageddon; the 'Har', of Armageddon, meaning mountain. And there is no mountain of Megiddo. In this sense, John the revelator, when he was inspired to choose the word Armageddon he was clearly identifying that his use of Megiddo in combination with 'Har', mountain of Megiddo, was teaching us that this is a symbolic battle, because there is no literal mountain of Megiddo. This is a battle that is not going to take place in the literal valley of Jezreel, at the end of the world, this is a spiritual battle that will take place around throughout the world.

This is the information of the geography that surrounds the story of Gideon and we see that the enemy that Gideon is going to take on here is nothing more than Modern Babylon as represented in the Midianites, the Amalikites, and the children of the east.

And you'll notice that God's enemy prophetically is on the north side and I want to point that out because this story of the north being the place where the enemy comes from is a consistent story in Bible prophecy.

In Isaiah 41, we see that Christ is the one that comes from the North but we see in the story of the Bible that Satan has wanted to impersonate Christ from the very beginning and he wanted to set himself in the sides of the North, and in passages in Isaiah and other places we find that the Papacy is portrayed as being on the north side of God's people in this final battle. This is an important clue when you are dealing with Daniel 11:40-45, seeking to identify who the King of the North is.

This is an argument in Adventism but the King of the North is the power at the end of the world that is consistently portrayed as being on the North of God's people in the final spiritual battle, and it's the Papacy, modern Babylon. This is the setting for the battle that Gideon is about to take up and Sister White has a passage where she speaks about Jezreel:

"In the last days of this earth's history, God's covenant with his commandment-keeping people is to be renewed. 'In that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.'

"And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.' Hosea 2:14-23.

"In that day, . . . the remnant of Israel, and such as are escaped of the house of Jacob, . . . shall stay upon the Lord, the Holy One of Israel, in truth.' Isaiah 10:20. From 'every nation, and kindred, and tongue, and people' there will be those who will gladly respond to the message, 'Fear God, and give glory to him; for the hour of his judgment is come.' They will turn from every idol that binds them to this earth, and will 'worship him that made heaven, and earth, and the sea, and the fountains of waters.' They will free themselves from every entanglement, and will stand before the world as monuments of God's mercy. Obedient to every divine requirement, they will be recognized by angels and by men as those that 'keep the commandments of God, and the faith of Jesus.' Revelation 14:6-7,12.

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God. Amos 9:13-15.'" Review and Herald, February 26, 1914.

When Sister White is bringing these passages together what she is teaching is that Jezreel symbolizes where the Lord renews His covenant with His people at the end of the world, and He is going to show mercy upon people that have not had mercy. Those that were not His people are going to become His people. This is the 'sealing'. An illustration of the final covenant people that are going to stand at the end of the world, but in connection with Jezreel is this final battle of earth. It's these that will free

themselves from every entanglement and will stand before the world as monuments of God's mercy.

It's the faithful people at the end of the world that are fully reflecting the character of Christ, that have been married, betrothed to Christ at this time that are going to be a monument of His character and they're going to stand during this final battle that is represented by Mount Carmel where Elijah went to battle with the prophets of Baal, and by Megiddo, which is Armageddon, and by the Mountains of Ebal and Gerezim identifying the disobedient and the obedient. This whole geographical area is in the valley of Jezreel and this is where God's people are going to stand during this final battle. In this sense Gideon is literally going to go into battle to parallel the spiritual battle that takes place at the end.

The Double Cleansing:

"And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying,

"Whosoever is fearful and afraid, let him return and depart early from mount Gilead [hard or rough]. And there returned of the people twenty and two thousand; and there remained ten thousand. And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

"So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

"And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place." Judges 7:2-7.

What we see illustrated here prophetically, Gideon's army was twice cleansed, twice reduced from the troops that weren't going to be faithful in this battle. Two cleansings take place:

"There is a lesson for us in the experience of Gideon's army. Those whose hearts were in the work were so earnest that they would not stop to kneel by the brook to drink, but dipped up the water in their hands as they hurried on to the battle, and these are the ones whom God used; while those who made deliberate preparations to drink, and took their time for it, were sent back to their homes. The Lord God of Israel is watching every worker, to see whether he is in earnest, whether he carries upon his heart the burden of souls. God sees whether his servants touch these living interests with the ends of their fingers, or whether they grasp them with all their might. If all had the interest that Knox felt when he cried, 'Give me Scotland, or I die!' - a wrestling with God that will not be denied, - the Lord would work with their efforts, and would give them souls for their hire. They would not be lifted up because of their success, nor would they for a moment fear that some one else would receive the credit due to them; but they would be so grateful to God for the souls saved that his praise would be in their hearts and on their lips day and night. It is such workers that God will make mighty in his cause.

"We are altogether too faithless, and too narrow in our views. Gideon's army prevailed, not because of their numbers, but because in living faith they followed the

special directions of God. If we make narrow plans, we shall see very little accomplished.

"Many efforts, though made at great expense, have been in a large measure unsuccessful because they did not meet the wants of the time or the place. For years we have sought to impress upon our people the necessity of working more intelligently. God would have us realize constantly that those around us are the purchase of the blood of Christ, and that it depends very much upon our deportment and manner of labor whether these souls are saved or lost." *Gospel Workers*, 297-298.

What was going on at the water was an illustration of the character of two groups of people and those that were committed to the work are the ones that the Lord selected. Though little in number, they were the ones who could finish the work. This was the second cleansing; the first cleansing was when it was announced that whoever was fearful should return home and the great majority went home. Nevertheless there is this two-fold cleansing:

"When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Among the last acts of his ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches, the second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And in the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.'" *Review and Herald*, December 6, 1892.

Sister White here is teaching us that the twice that Christ cleansed the temple, parallels the two cleansings that take place in Adventism during the second and the fourth angel's message. Sister White points out that the second angel's message and the fourth angel's message are both the same message, "Babylon is Fallen".

During the Midnight Cry, at the second angel's message, the numbers in Adventism went from 50,000 down to fifty, a thousand to one ratio. And if you were to go back into some of the earlier writings where Sister White comments on this, you'll find that those fifty that continued on through the great disappointment possessed the same characteristics that Sister White was speaking about in *Gospel Workers* as she was referring to the 300 that just reached down and took some water in their hand and drank. They had the same interest as Knox had as he longed to save the souls of Scotland.

The test was brought about in Gideon's time, the reduction twice of the troops and it parallels the double cleansing of the temple by Christ but more than that it prefigured the two cleansings that take place in Adventism which Sister White has just pointed out that take place during the second and fourth angel's message and if you are not familiar with it, it's at the Sunday Law, Seventh-day Adventists are either going to have prepared for the Mark of the Beast or the Seal of God. And at the Sunday Law, if they've prepared for the Seal, they receive the seal and if they've prepared for the Mark. They receive the Mark.

But the church is purified at that point and the testimony is clear, that the greatest majority of Seventh-day Adventists under that test are going to receive the Mark of the Beast and this will be the second cleansing. Those that are sealed are those that receive the Latter Rain and proclaim this fourth angel's message.

In the second angel's message, when it came to a climax, Oct. 22, 1844; the amount of people in the Millerite movement went from 50,000 to 50. When the fourth angel's message gets underway at the end of the world, Adventism once again is going

to go through a cleansing, through the process of the Sunday Law test. This double cleansing in Adventism, is illustrated by Christ cleansing the temple twice, is also illustrated in the story of Gideon.

In the Desire of Ages, Sister White talks a great deal about the cleansing of the temple:

"In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,- from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. 'The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver.' Malachi 3:1-3.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.' 1 Corinthians 3:16-17. No man can of himself cast out the evil throned that have taken possession of the heart. Only Christ can cleanse the soul temple. But He will not force an entrance. He comes not into the heart as to the temple of old; but He says, 'Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him.' Revelation 3:20. He will come, not for one day merely; for He says, 'I will dwell in them, and walk in them; . . . and they shall be My people.' 'He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.' 2 Corinthians 6:16; Micah 7:19. His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and 'an habitation of God through the Spirit.' Ephesians 2:21-22.

" Overpowered with terror, the priests and rulers had fled from the temple court, and from the searching glance that read their hearts. In their flight they met others on their way to the temple, and bade them turn back, telling them what they had seen and heard. Christ looked upon the fleeing men with yearning pity for their fear, and their ignorance of what constituted true worship. In this scene He saw symbolized the dispersion of the whole Jewish nation for their wickedness and impenitence.

"And why did the priests flee from the temple? Why did they not stand their ground? He who commanded them to go was a carpenter's son, a poor Galilean, without earthly rank or power. Why did they not resist Him? Why did they leave the gain so ill acquired, and flee at the command of One whose outward appearance was so humble?

"Christ spoke with the authority of a king, and in His appearance, and in the tones of His voice, there was that which they had no power to resist. At the word of command they realized, as they had never realized before, their true position as hypocrites and robbers. When divinity flashed through humanity, not only did they see indignation on Christ's countenance; they realized the import of His words. They felt as if before the throne of the eternal Judge, with their sentence passed on them for time and for eternity. For a time they were convinced that Christ was a prophet; and many believed Him to be the Messiah. The Holy Spirit flashed into their minds the utterances of the prophets concerning Christ. Would they yield to this conviction?

"Repent they would not. They knew that Christ's sympathy for the poor had been aroused. They knew that they had been guilty of extortion in their dealings with the people. Because Christ discerned their thoughts they hated Him. His public rebuke was humiliating to their pride, and they were jealous of His growing influence with the people. They determined to challenge Him as to the power by which He had driven them forth, and who gave Him this power.

"Slowly and thoughtfully, but with hate in their hearts, they returned to the temple. But what a change had taken place during their absence! When they fled, the poor remained behind; and these were now looking to Jesus, whose countenance expressed His love and sympathy. With tears in His eyes, He said to the trembling ones around Him: Fear not; I will deliver thee, and thou shalt glorify Me. For this cause came I into the world.

"The people pressed into Christ's presence with urgent, pitiful appeals: Master, bless me. His ear heard every cry. With pity exceeding that of a tender mother He bent over the suffering little ones. All received attention. Everyone was healed of whatever disease he had. The dumb opened their lips in praise; the blind beheld the face of their Restorer. The hearts of the sufferers were made glad. " The Desire of Ages, 161-163.

Christ twice cleansed the temple; He twice cleansed Gideon's army, which is illustrating Adventism, and Sister White says clearly say that the two-fold cleansing of the temple by Christ, illustrates the second and fourth angel's message, which is Adventism.

In the cleansing of the temple, one group of people ran away; the priests and the rulers. And another group stayed behind, the poor. In the two-fold cleansing of Gideon's day and age, the one that was going to go through with the three hundred was Gideon, the least in his father's house, who was of the tribe of Manasseh, which was the least of the tribes.

This message comes through over and over again, and if you'll notice what Sister White says here in Desire of Ages and you apply it very carefully, these men that fled did not receive the rebuke to where it worked repentance. It only hardened their hearts and put them more firmly on the track to crucify Him.

At the Great Disappointment, October 22, 1844, the movement of the Millerites went from 50,000 down to fifty. Those fifty that went through were to continue on and become Adventism. But in the earlier visions and dreams that were given to Sister White to describe what took place at the Great Disappointment, when Christ moved from the Holy Place to the Most Holy Place, she says that those people who did not follow on by faith, that they continued, if they continued in Christianity at all, to lift their prayers to the Holy Place, not to the Most Holy Place. They became the most bitter critics of Adventism, the former brethren.

You never find a place in the Spirit of Prophecy where she speaks of this group of former Adventists returning to the movement. They had sealed off their probation just

as Sister White is intimating here in Desire of Ages, the rulers and the priests that fled the temple did. This cleansing process is telling us among other things, that just ahead, during the Sunday Law, those that go out from among us during that time period, if we are faithful and are those that Gideon is representing that receive the Seal of God and take up the battle that takes place spiritually in the spiritual valley of Jezreel and Armageddon, those people that go out from among us will become our bitterest enemies. This is clearly illustrated in the Spirit of Prophecy.

One of the themes you see in the cleansing of the temple, the experience of Gideon and the Great Disappointment, is that it's the humble, the poor, the lowly that follow on with the Lord.

"This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. **The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones,** and constrained them to raise the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!' Those entrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren. **This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it.** The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!'

"In every part of the land, light was given upon the second angel's message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company who had the living testimony left these fallen churches. A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another." Early Writings, 238.

This living experience is the experience that Gideon had with Christ in chapter 6. This is a genuine experience, this living experience is what Gideon is illustrating when he's threshing the wheat. He's searching for truth as for hidden treasure, nevertheless, in the 1844 time period, once again it's the humble, devoted ones that are the first to receive this message.

"When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." Review and Herald, August 19, 1890.

"The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people." The Great Controversy, 393.

What took place in the 1844 time period in the Millerite movement fulfilled the parable of the ten virgins to the very letter. It also paralleled the first time that Christ cleansed the temple. It also prefigured the second fulfillment of the parable of the ten virgins that takes place during the fourth angel's message, which was prefigured by the second time Christ cleansed the temple.

Both of these cleansings are prefigured in the story of Gideon. The story of

Gideon with this double cleansing is just another piece of the puzzle to demonstrate that the story of Gideon is the story of Adventism. There's a two-fold cleansing that takes place.

One of the themes that runs through it is when the cleansing takes place, If you've caught it, in the Desire of Ages, when Christ was cleansing the temple Sister White asks the question, 'why did the rulers and priests flee from the temple? Why didn't they stand their ground? This was just a carpenter's son. A poor Galilean, why didn't they resist Him?' then she takes some time to make it clear in the words He spoke, His divinity was coming through His humanity and it was empowered by the Spirit of God.

The cleansing process that took place was empowered by the Holy Spirit and when we read what took place in the Midnight Cry in the first fulfillment of the ten virgins, once again there was an empowerment of the Holy Spirit. This cleansing process that took place at the beginning of this movement and will take place again, will be accomplished by the Holy Spirit and if we do not have an experience with the Holy Spirit, a living internal moment by moment experience with the indwelling of the Holy Spirit in the temple we possess called the human body, if we don't have that, when this time period arrives, we are going to parallel the priests and the rulers that fled. We are not only going to be afraid of it, shortly thereafter we're going to hate it. And this is what happened in 1844, the people that fled the movement were afraid from what they saw happen and shortly thereafter they began to be the worse critics of the beginning of Adventism. There's nothing new under the sun, those things that have been, will be repeated.

Moving on, Judges 7:8-15:

"So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

"And it came to pass the same night, that the Lord said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah [foliage] thy servant down to the host: And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host. And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the seaside for multitude.

"And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, 10, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

"And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

"And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian. Judges 7:8-15.

In this presentation, and we are about half way through it, I think I understand the points where I am open to the most criticism, where some will say, 'that's stretching it a little bit'. We've already gone through one; I know that some will have a hard time conceptualizing the fleeces and the parable of the ten virgins. We're on the verge of another one of those and I am going to forewarn you because you need to test these

things and if this is something that is squarely wrong, then you need to identify it.

When you go through and look at the three-one combination in Bible prophecy, you realize that Shadrack, Meshack and Abednego symbolize the three angels' message as followed by the fourth angel's message, when Christ appears in the fiery furnace. You have your three-one combination there in an end of the world scenario. And the question comes every time, where was Daniel? Why wasn't Daniel there? And I've never heard an answer historically from any one that can be backed up in any way except for the one that, if Daniel was there, he would have thrown off the pattern of the three-one combination; it would have been four-one, it wouldn't fit, it wouldn't illustrate the three-one combination at the end of the world. So for whatever reason, where-ever Daniel was, it's left out of the story. But we know he wasn't there, because we know he would have been faithful.

I have one of those question marks in this part of the story that helps me put this passage together. No doubt Gideon needed this further support before he took off into this battle, but why? Why did Gideon need this further support?

He had come to realize that the Angel he was talking with was not an angel, it was Christ, it was the same one that appeared to Moses at the burning bush. Sister White tells us so. He came to that realization. His offering for the angel; he saw the fire consume it. He had seen that miracle take place. He saw the providence of God acted out when the people of his town, after he tore down the altar of Baal, had providentially turned away from slaying him. He saw the men of Israel come to his aid, he saw the Lord working in his behalf. He saw the Lord have control over the dew when he puts the dew on the fleece one night and not on the fleece the other night.

And this isn't a man that is void of faith. He was selected for this job because he was a man of faith. He was the man who was seeking the Lord and willing to do the Lord's will. Here with all this evidence given to him in a short time, the Lord takes him to the battle and says, 'Now if you're afraid, go down into the valley'. And for me, him going down into the valley conveys another truth that may be a little bit obscure.

He went down into the camp of the enemy, and the camp of the enemy symbolizes Modern Babylon at the end of the world. The Midianites, the Amalakites and the children of the east, the three-fold make-up of Modern Babylon, and he goes down into that camp and, he doesn't receive the dream, one of the enemy receives the dream. And he hears the interpretation thereof, and it says his enemies are going to be destroyed. In other words, that Babylon is going to fall. Symbolically, what he was seeing in this dream is the final destruction of Babylon.

Now is there any other information in the Bible that has a bearing on this where we see a dream in Babylon that describes the final deliverance and vindication of God? We find this dream in the book of Daniel. All the prophecies that come from Daniel, are built upon Daniel 2, and that was not the dream of Daniel, that was a dream of the king of Babylon. That dream in essence, gave the very same conclusion that the dream that Gideon heard gives and it is that the Lord is going to destroy the Midianites, the Amalakites and the children of the east, but what they symbolized, was Babylon at the end of the world.

In Daniel 2, the stone that smites the feet is giving the identical conclusion. It's the same dream and it's a dream that is given to a Babylonian if you will. There's only one other place in the Word of God where you'll see the phrase, 'the dream and the interpretation thereof'. You'll find it here in Judges and over and over again in the book of Daniel.

What I am suggesting to you that in this scenario as Gideon is illustrating

Adventism, that one of the things that is conveyed in this going down into the valley to hear this Babylonian dream about the victory of God's people, is that the book of Daniel is going to be where God's people receive their ability to stand during this final battle.

Selected Messages, book 2, 105-106:

"The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased' (Daniel 12:4). When the book was opened, the proclamation was made, 'Time shall be no longer.' (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days."

Sister White, here in this paragraph is basically saying that in the very last days, God's people are going to be prepared to stand, by the increase of knowledge from the book of Daniel.

" And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters' (Revelation 14:6-7).

"This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the seventh-day Sabbath to a spurious sabbath. The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin. The fourth commandment, so plain and explicit, has been ignored. The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been tom down, and a spurious sabbath has been given to the world in its place. Thus a breach has been made in the law of God. A false sabbath could not be a true standard.

"In the first angel's message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject." Selected Messages, book 2, 105-106.

There's going to be an increase of knowledge about the Sunday Law and it's going to come from the book of Daniel. And if you have looked at the material from Daniel 11:40-45, you'll see that it identifies that a Sunday Law is imminent in the United States and if we as Seventh-day Adventists believe that and bring that truth into our life, there'll be seen among us a great revival, because we'll know that we're on the verge of either receiving the Mark of the Beast or the Seal of God and through the power of the Holy Spirit we'll prepare our lives for the Seal of God.

This is the process of the final revival. This is what prepares God's people to stand and this information comes from the book of Daniel. It's foundation is from the dream of the king of Babylon; from a Babylonian, a dream about the destruction of Babylon, that is the foundation of all of Daniel's prophecies.

"There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the papacy; but we should call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God. The Holy Spirit has so shaped matters, both in the

giving: of the prophecy and in the events portrayed, as to teach that **the human agent is to be kept out of sight, HID IN CHRIST**, and that the Lord God of heaven and His law are to be exalted. Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, **and see how God wrought to abase the pride of men, and lay human glory in the dust.**

"The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass.

"Consider the circumstances of the Jewish nation when the prophecies of Daniel were given.

"Let us give more time to the study of the Bible. We do not understand the word as we should. The book of Revelation opens with an injunction to us to understand the instruction that it contains. 'Blessed is he that readeth, and they that hear the words of this prophecy,' God declares, 'and keep those things which are written therein: for the time is at hand.' **When we as a people understand what this book means to us, there will be seen among us a great revival. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.**" Testimonies to Ministers, 112-113.

When we understand the information in the books of Daniel and Revelation, Sister White tells us in a variety of ways that they are one book, when we understand the information in the book of Daniel, the book that is founded prophetically on the dream of a Babylonian describing the destruction of Babylon. When we understand that correctly, there'll be seen among us a great revival. And you'll go back to the story of Gideon and realize that when he understood the Babylonian dream describing the destruction of those that symbolized the Babylonians, he is prepared to stand.

The following sequence in our next section is the final revival, paralleling what we're going to be involved in the very near future. So the sequence is there. Before you pass judgment on this part of the presentation, let's get to the end of the story of Gideon, there is more concrete evidence that all of this passage about Gideon from chapter 6-8 is Adventism. And when you see all these pieces of the puzzle put together, it's easier to conceptualize that what is being conveyed here by Gideon going down in the valley, is that there is a specific role of the book of Daniel in bringing about the final revival among God's people.

The idea in that dream, the 'loaf of bread' going down into the tents of the Midianites and destroying their armies; in the feast of Pentecost, Leviticus 23: 16-17, you'll see loaves of bread:

"Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord." Leviticus 23: 16-17.

This is the only grain offering of all the offerings that has leaven in it. Leaven symbolizes sin. The loaves that were prepared to signify Pentecost were to have leaven in them; were to have sin in them. But it was to be thoroughly baked where the leaven was destroyed.

What is being conveyed in the loaves in the story of Pentecost is that these loaves represent the church of God, that during the time period of Pentecost, which is a parallel of the Latter Rain, during that time period, God's people are going to be put into the furnace fire of affliction and all the dross will be removed. All the leaven within the

loaves is consumed, that's why when we see Shadrack, Meshack and Abednego come to Nebuchadnezzar's test, they are thrown into a fiery furnace, and then the fourth appears. They're in the furnace during the fourth angel's time period, the Latter Rain time period, the Pentecost time period.

The loaves of bread tumbling down into the Midianite camp, is telling us that what's taking place is paralleling the Loud Cry, Latter Rain time period which is definitely a parallel to Pentecost. Next we will look at the symbols of this battle that so clearly identify the final warning message to the world.

Gideon's Torch

Part Four The Loud Cry

In this presentation we're going to take up the Latter Rain and before the Latter Rain we noted that in agreement with the two times that Christ cleansed the temple and in agreement with the second and fourth angel's message, that Gideon's army went through a two-fold cleansing at the river and his troops are reduced down to 300 men and this is one of the several times in this story where we see a three-one combination illustrated. Gideon and his three bands of a hundred men is a three-one combination. We see this three-one combination in the tribes that came to stand with him and this we have identified as symbolizing the three angels' message followed by the fourth angel's message, which is clearly symbolizing the work and message and experience of Adventism at the end.

The cleansing process takes place and then we see illustrated in this story, the Loud Cry message, the Latter Rain. This is in agreement with the prophetic sequence of events because it's at the fourth angel's message, the second time Adventism is involved with proclaiming the message, 'Come out of Babylon', that the church is once again cleansed and this fourth message of course is the Loud Cry which is illustrated so clearly in the battle that Gideon is about to take up. This is in agreement with where Sister White spoke of Christ cleansing the temple twice and this parallels the second and fourth angels message.

We noted one of the characteristics in these stories of the 'cleansing' of the second and fourth angel's message is that the number of people in the movement is greatly reduced, in the second angel's message in 1844, Adventism went from 50,000 down to 50. And we know that the greatest majority among us at the Sunday Law are going to go out from us not to walk ever again with us. That is what just precedes the Loud Cry, the two-fold cleansing.

We also noted that when Christ cleansed the temple, and the rulers and the priests fled from the temple, what remained was the poor and the humble, and consistently in Bible prophecy it is illustrated and Gideon is a classic example that those who'll be used in the final work are going to be those that are called from the common walks of life, those that are hidden until the crisis arises.

We take up the story now with the Loud Cry in Judges 7; we start with this passage:

"Those who have been, and who still are, diligent students of prophecy, are to 'prepare the way of the Lord, and to make his paths straight.'" Review and Herald, February 21, 1893.

"And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon. So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; [midnight] and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon.

“And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, and to the border of Abelmeholah, unto Tabbath.” Judges 7:16-22.

In this passage there's several things to look at before we look closely at some of the prophetic symbols, but if you remember earlier in the story of Gideon, Christ tells him that he is going to save Israel as one man, and we know here that Gideon is not working by himself, he has three hundred men with him. And we see Gideon the 'thresher' symbolized in Bible prophecy as God's people who are going to be a threshing instrument in the hand of the Lord to thresh the heathen and then we see the passages in the Bible where Christ is the One that threshes the heathen and He walks the winepress, where the heathen are threshed, alone.

We realize this phrase of Gideon saving Israel 'as one man' is identifying the unity that comes into the movement; they are as one man because they are all reflecting Christ and in this sense they are also Christ that is accomplishing this battle through His people. The beginning of the passage we just read is also emphasizing this unity, when Gideon says 'Look on do and me likewise. Do what I do, we'll do the same thing.' Unity is one of the themes we are going to touch on in the story of Gideon and it's one of the themes that is identified running throughout it.

You notice that this takes place at the middle watch, which is midnight, and we know that prophetically the last battle of Armageddon is going to take place at midnight just as in Gideon's story.

"By divine direction a plan of attack was suggested to him, which he immediately set out to execute. The three hundred men were divided into three companies. To every man were given a trumpet, and a torch concealed in an earthen pitcher. The men were stationed in such a manner as to approach the Midianite camp from different directions. In the dead of night, at a signal from Gideon's war horn, the three companies sounded their trumpets; then, breaking their pitchers and displaying the blazing torches, they rushed upon the enemy with the terrible war cry, 'The sword of the Lord, and of Gideon!'" Patriarchs and Prophets, 548-554.

This attack is more than unorthodox; no human being would ever consider carrying on a battle in this fashion but the Lord sees things differently than human beings and this truth is emphasized in the Spirit of Prophecy, that at the end of the world some of the plans that are set out for God's people will be plans of men's devising whereas some of the plans that have come into existence are from God's direction and there is a great temptation that those plans that have arrived to God's people from God are going to be criticized and attacked because they are not going to seem as scientific or as intelligent as the human method.

We, if we're going to be the soldiers in this battle need to develop an experience with the Lord where we know His voice well enough that we can follow his directions, even if they don't stand up to the scrutiny of human wisdom.

Now let's look at these symbols, these are very easy to demonstrate.

Clay Pots:

"God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The **treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven.** The testimony is conveyed through the imperfect expression of human language, yet it is the

testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth." The Great Controversy, Introduction, vi-vii.

Earthen vessels, the clay pots, symbolizing humanity.

"We have this treasure,' the apostle continued, 'in earthen vessels, that the excellency of the power may be of God, and not of us.' God could have proclaimed His truth through sinless angels, but this is not His plan. He chooses human beings, men compassed with infirmity, as instruments in the working out of His designs. **The priceless treasure is placed in earthen vessels.** Through men His blessings are to be conveyed to the world. Through them His glory is to shine forth into the darkness of sin." Acts of the Apostles, 330.

"All should bear in mind that Satan's special efforts are directed against the ministry. He knows that it is but a human instrumentality, possessing no grace or holiness of its own. He knows that it is an agent that God has ordained to be a powerful means for the salvation of souls and is efficacious only as God, the eternal Spirit, makes it so. **He knows that the treasure of the gospel is in earthen vessels,** that it is God's power alone that can make them vessels of honor. They may cultivate the vineyard, a Paul may plant and an Apollos water, but God alone can give the increase.

"God has never left His church without a witness. In all the scenes of trial and proving, of opposition and persecution amidst moral darkness, through which the church has passed, God has had men of opportunity who have been prepared to take up His work at different stages and carry it forward and upward. Through patriarchs and prophets He revealed His truth to His people. Christ was the teacher of His ancient people as verily as He was when He came to the world clothed in the garments of humanity. Hiding His glory in human form, He often appeared to His people and talked with them 'face to face, as a man speaketh unto his friend.' He, their invisible Leader, was enshrouded in the pillar of fire and of cloud, and spoke to His people through Moses. The voice of God was heard by the prophets whom He had appointed to a special work and to bear a special message. He sent them to repeat the same words over and over again. He had a message prepared for them that was not after the ways and will of men, and this He put in their mouths and had them proclaim. He assured them the Holy Spirit would give them language and utterance. He who knew the heart would give them words with which to reach the people." 1888 Materials, 1644.

If we're going to see this symbolism correctly, we need to understand that this clay pot that Gideon had, is symbolizing our humanity and that the purpose of our humanity is to be a vessel unto honor that reflects and lets the glory of God shine out. And if we are submitted to the Lord, then He will have a message to place on our lips and in the story of Gideon, we have to understand that this literal battle that's taking place, is symbolizing a spiritual battle and the fight that we are to take up as soldiers here at the end, is the fight of allowing the infilling of Holy Spirit to represent Christ to those around us in such a way that they will be drawn to make a decision for Christ and ultimately at the end to seal off their decision against Christ as the world is divided into two groups.

The process of binding off the two final groups in earth's history is going to be a very difficult time period to stand in and it may seem that a spiritual battle is in some ways easier, but the reality of it is, to be a firm, sound Christian in this time period of earth's history, when the testing process is bringing all decisions to a close, is going to require a faith that is equal or beyond the faith of Gideon.

Another of the symbols in this story is the light that is destined to shine out of the clay pot. Every man's a clay pot, but it is only when we allow Christ, through the Holy Spirit, through the gospel, to destroy the clay pot, when we allow ourselves to be

crucified, that the glory of God's character can shine out, and that's what Gideon is illustrating here, when we crucify ourselves on the cross of Calvary, accept justification and receive the process of sanctification and we keep that as an on-going experience, then God's glory shines out, and God's glory is the light.

Light:

"And on 'whomsoever it shall fall, it will grind him to powder.' The people who rejected Christ were soon to see their city and their nation destroyed. Their glory would be broken, and scattered as the dust before the wind. And what was it that destroyed the Jews? It was the rock which, had they built upon it, would have been their security. It was the goodness of God despised, the righteousness spurned, the mercy slighted. Men set themselves in opposition to God, and all that would have been their salvation was turned to their destruction. All that God ordained unto life they found to be unto death. In the Jews' crucifixion of Christ was involved the destruction of Jerusalem. The blood shed upon Calvary was the weight that sank them to ruin for this world and for the world to come. So it will be in the great final day, when judgment shall fall upon the rejecters of God's grace. Christ, their rock of offense, will then appear to them as an avenging mountain. The glory of His countenance, which to the righteous is life, will be to the wicked a consuming fire. Because of love rejected, grace despised, the sinner will be destroyed." *The Desire of Ages*, 600.

The glory that will be rejected and despised, or received and become a means of life in the last days, is going to not shine through Christ, as He walked upon earth among the Jews at His first coming, it's going to be the glory of Christ as it shines through those who Gideon symbolizes. But first this light has to be allowed to come out of broken vessels; that have surrendered their self, have tore down the altar of Baal.

"To sin, wherever found, 'our God is a consuming fire' (Hebrews 12:29). In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them." *The Desire of Ages*, 107.

There's the battle at the end of the world, that Gideon and his three-hundred men are illustrating for us.

"Those who wait for the Bridegroom's coming are to say to the people, 'Behold your God.' The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them." *Christ's Object Lessons*, 415-416.

"God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. The truth is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, will proclaim the word of the Lord. Children will be impelled by the Holy Spirit to go forth to declare the message of heaven. The Spirit will be poured out upon those who yield to His promptings. Casting off man's binding rules and cautious movements, they will join the army of the Lord." *Testimonies*, volume 7, 26-27.

Notice in that passage, who is it among us that's identified as carrying this message?

"We must daily consecrate ourselves to God's service. We must come to God in faith. . . . We need to humble ourselves before God. It is self that we have first to do with. (As Gideon first tore down the altar of Baal, it is self that we have first to deal with.) Criticize the heart closely. Search it to see what hinders the free access of God's Spirit.

We must receive the Holy Ghost. Then we shall have power to prevail with God.

"A mere assent to truth is not enough. Daily we must live the truth. We must shut ourselves in with God, surrendering all to Him. To listen to the great and grand truths of the Word is not enough. We must ask ourselves the question, Does Christ dwell in my heart by faith? He alone can show us our necessity and reveal the dignity and glory of the truth. **At the altar of self-sacrifice-the appointed place of meeting between God and the soul-we receive from the hand of God the celestial torch which searches the heart, revealing its great need of an abiding Christ.**

"When we feel our heart need, when we long after the quickening influence of the Holy Spirit, Christ draws nigh to us. Self is crucified. Christ lives in us, and the power of the Spirit attends our efforts; then the soul is refined and elevated. Light from the heavenly sanctuary shines upon us, and we are enabled to exert an influence which is a savor of life unto life. By a union with Christ, by living faith, we are privileged to enjoy the efficacy of His mediation. We are crucified with Christ, buried with Christ, risen with Christ, to walk in newness of life." Our High Calling, 21.

That passage is illustrating the story of Gideon in our life, we must crucify self; tear down the altar of Baal, that the glory of the Lord, the light that comes from the sanctuary, might shine out to others that they might be drawn to that light.

"Our hearts cannot reflect light until there is a vital connection with heaven. This alone can make them burn steadily with holy, unselfish love for Jesus, and for all who are the purchase of His blood. And unless we are constantly replenished with the golden oil, the flame will die out. Unless the love of God is an abiding principle in our hearts, our light will go out." This Day With God, 98.

The light of Gideon's torch is the love of God in our life.

The Sword, perhaps the easiest symbol: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12.

What Gideon was doing was founded upon God's Word, it was founded on his experience of God, his relationship with God, the sword that Gideon was carrying was the word of God.

Trumpet:

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isaiah 58:1.

A trumpet is a warning message.

"The simple act of blowing a blast upon the trumpet by the army of Joshua around Jericho, and by Gideon's little band about the hosts of Midian, was made effectual, through the power of God, to overthrow the might of His enemies. The most complete system that men have ever devised, apart from the power and wisdom of God, will prove a failure, while the most unpromising methods will succeed when divinely appointed and entered upon with humility and faith. Trust in God and obedience to His will are as essential to the Christian in the spiritual warfare as to Gideon and Joshua in their battles with the Canaanites. By the repeated manifestations of His power in behalf of Israel, God would lead them to have faith in Him-with confidence to seek His help in every emergency. He is just as willing to work with the efforts of His people now and to accomplish great things through weak instrumentalities. All heaven awaits our demand upon its wisdom and strength. God is 'able to do exceeding abundantly above all that we ask or think.' Ephesians 3:20." Patriarchs and Prophets, 548-554.

"It is not safe for God's people to adopt the maxims and customs of the ungodly. The divine principles and modes of working are widely different from those of the world. The history of nations presents no such victories as the conquest of Jericho or the overthrow of the Midianites. No general of heathen armies had ever conducted warfare as Joshua and Gideon had done. These victories teach the great lesson that the only sure ground of success is the help of God, working with human effort. Those who trust to their own wisdom and their own skill will surely be disappointed. The only safe course in all the plans and purposes of life is to preserve the simplicity of faith. Humble trust in God and faithful obedience to his will are as essential to the Christian in waging spiritual warfare as they were to Gideon and his brave associates in fighting the battles of the Lord." Signs of The Times, June 21, 1881.

Simplicity of faith; humble trust.

"It is a dangerous thing for men to resist the Spirit of truth and grace and righteousness, because its manifestations are not according to their ideas, and have not come in the line of their methodical plans. The Lord works in His own way, and according to His own devising. Let men pray that they may be divested of self, and may be in harmony with heaven. Let them pray, 'Not my will, but thine, O God, be done.' Let men bear in mind that God's ways are not their ways, nor His thoughts their thoughts; for He says, 'As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' In the instruction that the Lord gave Gideon when he was about to fight with the Midianites, - that he should go out against his foes with an army of three hundred blowing trumpets, and carrying empty pitchers in their hands, and shouting, 'The sword of the Lord, and of Gideon,' - these precise, methodical, formal men would see nothing but inconsistency and confusion. They would start back with determined protest and resistance. They would have held long controversies to show the inconsistency and the dangers that would accompany the carrying on of the warfare in such an extreme way, and in their finite judgment they would pronounce all such movements as utterly ridiculous and unreasonable. How unscientific, how inconsistent, would they have thought the movements of Joshua and his army at the taking of Jericho!" The Seventh-day Adventist Bible Commentary, volume 2, 1004.

"The apparently powerless condition of that little company of Israelites, compared with the vast host of the enemy, was fitly represented by the cake of barley bread. But as that loaf overthrew the tent upon which it fell, so would the handful of Israelites destroy their numerous and powerful enemies. The Lord himself directed Gideon's mind in the adoption of a plan which the latter immediately set out to execute. He divided his three hundred men into three companies. To every man was given a trumpet, and a pitcher containing a lighted lamp. He then stationed his men in such a manner that they surrounded the entire camp of Midian. They had been previously instructed how to proceed, and at midnight, at a signal from Gideon, all the three companies blew their trumpets, uncovered their lamps, and broke the pitchers, at the same time shouting, 'The sword of the Lord and of Gideon!' The light of three hundred lamps, piercing the midnight darkness, and that mighty shout from three hundred voices, suddenly aroused the sleeping army. Believing themselves at the mercy of an overwhelming force, the Midianites were panic-stricken. A terrible scene of confusion ensued. In their fright they fled in all directions, and mistaking their own companions for enemies they slew one another.

"As the news of Israel's victory spread, many who had been sent to their homes returned, and joined in the pursuit of their fleeing enemies. Gideon also sent messengers to the Ephraimites, requesting them to seize the fords of the Jordan that the fugitives might not escape eastward.

"In this terrible overthrow, not less than one hundred and twenty thousand of the invaders were slain, and so completely were the Midianites subdued that they were never again able to make war upon Israel. A remnant of fifteen thousand who managed to escape across the river, were pursued by Gideon and his faithful three hundred, and utterly defeated, and Zebah and Zalmunna, two Midianite princes, were slain." Signs of The Times, July 14, 1881.

In the story that we're looking at, one of the main themes is unity and this is brought out in the story of verse 23 onward of chapter 7:

Unity:

"And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Bethbarah and Jordan. And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

"And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply. And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that. Judges 7:23-8:3.

Gideon has just been the champion of the Lord and Ephraim comes into the battle late and throws a rebuke at him and Gideon has the humility to give a soft answer and turns away the wrath. But this jealousy of Ephraim is a theme that continues to be used in Bible prophecy and in the Spirit of Prophecy, to emphasize the unity that comes into God's work at the end and remember Gideon's battle is describing the Loud Cry, the final warning message to the world and there's a unity that must take place, and it's this attitude of Ephraim that is prophetically used to describe this unity.

"September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. . . . In the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work." Early Writings, 74.

Sister White here is emphasizing unity and the final gathering and she's quoting Isaiah 11:10-16, when the Lord sets forth His hand to gather once again.

"In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil

them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.” Isaiah 11:10-16.

Isaiah is here speaking about the final gathering period, the final battle, the same time period that Gideon’s battle is illustrating and part of Gideon’s story is drawn in to Isaiah to confirm this. One of the things that takes place at this time is that the Lord is going to lift up an ensign, and this is a couple of things when you look at it closely; it’s the Sabbath and it’s God’s people. And God’s people of course are at this time period are going to be directly connected and associated with the Sabbath because this is the sign that the Lord thy God is the One that sanctifies them. So this ensign is both His people and the Sabbath question that the world is going to be confronted with.

But it is during this time period that the envy of Ephraim is going to depart and what’s being spiritually discussed here is that during this time period that unity is going to come into the work. When the unity comes into the work, it says God’s people will fly on the shoulders of the Philistines and they’ll lay their hands; God’s people, their hands are going to be laid on Edom, Moab and the children of Ammon. They are going to lay their hands upon Modern Babylon and Modern Babylon is going to obey them.

Now this is not identifying that all of Modern Babylon is going to come and stand faithfully with God’s people at the end; what it’s saying is that at this time period, the final warning message is, ‘Come out of Babylon’. And those that come out of Babylon are going to come under submission to God’s people, and remember, Gideon is going to win this battle as one man, even though there were men with him, Gideon is winning this battle as one man in the sense that he is representing Christ.

So in this story of Isaiah, the same thing, these people that will respond to the final warning message and come out of Babylon are going to come under the hand of God’s people in the sense that God’s people are representing Christ and they’re going to come into submission to Christ. And that’s why Isaiah says that Edom, Moab and the children of Ammon shall obey them. We haven’t the time to look at this closely here, but as soon as they are portrayed as coming out of Babylon, coming under the hand of those that Gideon symbolizes, God’s people that are giving the final warning message and they come into obedience to them, then we see illustrated this highway for the remnant of His people, this is the final deliverance, this is right before human probation closes.

Isaiah here is giving us a description of the final group of people that come out of Babylon just before the probation of man closes. It is interesting to note, that in Daniel 11:41, which is describing a Sunday Law in the United States, that these same three tribes are used by Daniel to describe those who come out of Babylon. Edom, Moab and the children of Ammon, except for the fact that in Daniel, it’s Edom and Moab and the chief of the children of Ammon. This word ‘chief’ in Daniel’s illustration means ‘first-fruits’. Daniel is describing those who come out of Babylon right at the Sunday Law in the United States. These are the very first people to respond to the final warning message and therefore they are the chief of the children of Ammon; they’re the first-fruits. Where here in Isaiah it’s portrayed as the very final group of people that come out of Babylon and they are no longer the chief of the children of Ammon, they’re no longer the first-fruits. They are those that come out just before the highway is opened in the final deliverance of mankind.

The Banner:

When you put these prophecies together, they just get stronger and stronger. What we are looking at though is the unity that is symbolized by Ephraim and this ensign. If you go to Strongs, you will see:

ensign-5251: from 5264; a flag; also a sail; by impl. a flagstaff; gen. a signal; fig. a token: -banner, pole, sail, (en-)sign, standard. 5264: to gleam from afar, i.e. to be conspicuous as a signal; to raise a beacon:-lift up as an ensign, standard bearer. Strong's.

God is going to lift up a standard at the end of the world, a sign. What is the sign, the banner the standard that's lifted up at the end of the world?

"It is at this time that the true Sabbath must be brought before the people both by pen and by voice. As the fourth commandment of the Decalogue and those that observe it are ignored and despised, the faithful few know that it is the time not to hide their face but exalt the law of Jehovah by **unfurling the banner** on which is inscribed the message of the third angel, 'Here are they that keep the commandments of God, and the faith of Jesus.' Revelation 14:12." Evangelism, 281.

The ensign the lord lifts up at the end, is the Sabbath issue.

"In vision I saw two armies in terrible conflict. (Gideon's army; the Midianite army) One army was led by banners bearing the world's insignia; the other was led by the bloodstained banner of Prince Immanuel. Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. . . . The army following the banner with the inscription, 'The commandments of God, and the faith of Jesus,' was gloriously triumphant." Testimonies, vol. 8, 41.

Here we see in the battle, this is the battle; it's over Sabbath and Sunday, and when this issue hits, multitudes, company after company are going to leave the Lord's side and tribe after tribe are going to stand with the people of God. It's interesting that Sister White is using tribe after tribe as consistently in Bible prophecy, Modern Babylon is described as different tribes, Edom, Moab and the children of Ammon symbolize Modern Babylon. It's from those tribes that people respond to the final warning message.

"Trials are to come upon God's people and the tares are to be separated from the wheat. But let not Ephraim envy Judah any more, and Judah will no more vex Ephraim. Kind, tender, compassionate words will flow out from sanctified hearts and lips. It is essential that we be united, and if we all seek the meekness and the lowliness of Christ, we shall have the mind of Christ, and there will be unity of spirit." Review and Herald, March 19, 1895.

The unity that comes into God's work at the end, that is symbolized by the unity of Gideon's army and also by Gideon's soft answer to Ephraim, that Ephraim at the end will no longer have the harsh words, there's going to be a unity. This unity is going to be established when you and I personally and individually seek the meekness and lowliness of Christ. And we seek it with such a hunger that we do not quit seeking it until we have the mind of Christ. Then we have His character, His glory and we have the light that shines out of the earthen vessel. And without any effort of you and I sitting down and resolving problems, we are in unity. This unity is going to be supernatural unity that comes from Gideon's army having the same genuine experience and they become as one man.

"Christ is the instructor of his people. He would have them sit at his feet as little children, and learn the lessons that are so essential for them to know. 'Verily I say unto you,' he said, 'except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' Strife for superiority is the result of yielding to the

temptations of the enemy. No man should cherish the idea that he must be first; that he must be above his brethren; that his voice must be the voice in counsel, and in the plans laid. **When man places himself where God should be, he is just where Satan is pleased to have him.** And by exalting himself in those who will listen to his suggestions, Satan is carrying forward the same work that he began in heaven.

"It takes time and patience to grow in Christlikeness of character; but it is a very easy matter to accept the attributes of Satan, and fall into his ways. It is an easy matter to become accusers of the brethren, and to set ourselves up as a standard of character; and the deception of Satan will be complete unless decided resistance is made against the first approach of the enemy. Unless God is sought in prayer, unless his converting grace comes to the soul, there will be no inclination to oppose Satan's wily temptations.

"Paul asks, 'Is Christ divided?' Have we not one spiritual Head? Christ has been the uniting stone, the chief corner-stone, in all ages. The patriarchs, the Levitical priesthood, and Christians of today, all have their center in him. He is all and in all. 'The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.'

"The cross of Christ is the pledge of our fellowship and union. The time must come when the watchmen shall see eye to eye; when the trumpet shall give a certain sound; when **'Ephraim shall not envy Judah, and Judah shall not vex Ephraim' any more.**" Review and Herald, January 3, 1899.

"I have been instructed to direct the minds of our people to the fifty-sixth chapter of Isaiah. This chapter contains important lessons for those who are fighting on the Lord's side in the conflict between good and evil. . . .(this is Gideon's battle)

"This is the pledge that God's people are to make in these last days. Their acceptance with God depends on a faithful fulfillment of the terms of their agreement with him. God includes in his covenant all who will obey him. To all who will do justice and judgment, keeping their hand from doing any evil, the promise is, 'Even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off.'

"The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him.' 'Seek ye out of the book of the law, and read.' 'In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.'

"These words outline our work. This scripture is to be received by our people as a message for today. The glad tidings of salvation are to be carried to those who have not heard them." Review and Herald, June 23, 1904.

A message for today? Isaiah chapter 11, it's time when the vexing of Ephraim and Judah is to depart, it's a time when unity is to come into the work. Notice who is going to be gathered into this unified experience is the outcasts of Israel that the Lord

gathers. Through them, He's going to gather others that have not known this truth as the ensign of the Sabbath is lifted up to the world and that's the issue that He draws people out of Modern Babylon with.

"The prophet heard the voice of God calling His church to her appointed work, that the way might be prepared for the ushering in of His everlasting kingdom. The message was unmistakably plain: (Gideon's illustration is light; it was when the clay pitchers were broken, the light arrives.)

" Arise, shine; for thy light is come, And the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, And gross darkness the people: But the Lord shall arise upon thee, And His glory shall be seen upon thee. And the Gentiles shall come to thy light, And kings to the brightness of thy rising. Lift up thine eyes round about, and see: All they gather themselves together, they come to thee: Thy sons shall come from far, And thy daughters shall be nursed at thy side. And the sons of strangers shall build up thy walls, And their kings shall minister unto thee: For in My wrath I smote thee, But in My favor have I had mercy on thee. Therefore thy gates shall be open continually; They shall not be shut day nor night; That men may bring unto thee the forces of the Gentiles, And that their kings may be brought. Look unto Me, and be ye saved, all the ends of the earth: For I am God, and there is none else. Isaiah 60:1-4, 10, 11; 45:22.

"These prophecies of a great spiritual awakening in a time of gross darkness are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth. The groups of missionaries in heathen lands have been likened by the prophet to ensigns set up for the guidance of those who are looking for the light of truth.

"'In that day,' says Isaiah, 'there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people. . . . And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.' Isaiah 11: 10-12.

"The day of deliverance is at hand. 'The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him.' 2 Chronicles 16:9. Among all nations, kindreds, and tongues, He sees men and women who are praying for light and knowledge. Their souls are unsatisfied; long have they fed on ashes. See Isaiah 44:20. The enemy of all righteousness has turned them aside, and they grope as blind men. But they are honest in heart and desire to learn a better way. Although in the depths of heathenism, with no knowledge of the written law of God nor of His Son Jesus, they have revealed in manifold ways the working of a divine power on mind and character.

"At times those who have no knowledge of God aside from that which they have received under the operations of divine grace have been kind to His servants, protecting them at the risk of their own lives. The Holy Spirit is implanting the grace of Christ in the heart of many a noble seeker after truth, quickening his sympathies contrary to his nature, contrary to his former education. The 'Light, which lighteth every man that cometh into the world' (John 1:9), is shining in his soul; and this Light, if heeded, will guide his feet to the kingdom of God. The prophet Micah said: 'When I sit in darkness, the Lord shall be a light unto me. . . . He will bring me forth to the light, and I shall behold His righteousness.' Micah 7:8,9.

"Heaven's plan of salvation is broad enough to embrace the whole world. God longs to breathe into prostrate humanity the breath of life. **And He will not permit any**

soul to be disappointed who is sincere in his longing for something higher and nobler than anything the world can offer. Constantly He is sending His angels to those who, while surrounded by circumstances the most discouraging, pray in faith for some power higher than themselves to take possession of them and bring deliverance and peace. In various ways God will reveal Himself to them and will place them in touch with providences that will establish their confidence in the One who has given Himself a ransom for all, 'that they might set their hope in God, and not forget the works of God, but keep His commandments.' Psalm 78:7.

"Shall the prey be taken from the mighty, or the lawful captive delivered?' Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered.' Isaiah 49:24, 25. 'They shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.' Isaiah 42:17.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God!' Psalm 146:5. 'Turn you to the stronghold, ye prisoners of hope!' Zechariah 9:12. Unto all the honest in heart in heathen lands - 'the upright' in the sight of Heaven - 'there ariseth light in the darkness.' Psalm 112:4. God hath spoken: 'He will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.' " Isaiah 42: 16." Prophets and Kings, 378.

Here the Lord is describing how He is going to bring His people out of Babylon to stand at the end by bringing them light. And when you put these things together in relation to the battle of Gideon, the light that is brought to them; if we are faithful, we have the privilege of being the ones that carry this light to the ones that are seeking it, that are outside of God's church at this time but that are desiring something above themselves.

Brothers and sisters, what a high calling! And it's only going to take place when we have crucified our selves on the cross of Christ and put selfishness away and let the vessel of our humanity be broken that the light of God's glory will shine out and this will only happen during this Loud Cry time period if we are receiving the Latter Rain and we only receive the Latter Rain if we are daily taking in the Early Rain. We have to develop the experience now. Our vessels must be broken at the cross of Christ now.

"Our estimate of the value of salvation is being tested. The precious jewels of truth are being presented to us. But many listen with weariness to the presentation of the most precious and important truths. Their countenances do not glow with animation. They are listless and uninterested. **Who would believe that such realized that by their life practice they were deciding their eternal destiny?** They should be wide-awake, earnestly seeking for the kingdom of God and His righteousness. But do they look like people to whom a priceless gem is being presented?

"At this time the warning comes to us, Take heed lest in seeking for the pearl of great price, you are deceived into accepting the spurious for the genuine. To all who truly believe in Christ, He is precious, but many refuse to accept Him; and so there are two classes in our world, the obedient and the disobedient. Christ brings every one to the point, saying: 'If ye love Me, keep My commandments. . . . He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . . If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him. '

"The test is plainly defined: 'He that loveth Me not, keepeth not My sayings; and the word which ye hear is not Mine, but the Father's which sent Me.' 'If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy

might remain in you, and that your joy might be full.'

"In the Sermon on the mount, our Lord compared the truth to pearls, and He warned His disciples to beware how they threw away truth of the highest value on those who would not appreciate it. 'Give not that which is holy unto the dogs,' He said, 'neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.'

"Satan's power is wholly destructive; God's power is constructive. The kingdom of God is a kingdom of continual progress. If we follow on to know the Lord, we shall know that 'His going forth is prepared as the morning.' It is like the sun, which in the morning sheds its mild beams in the east, and keeps on increasing in strength until it reaches the perfect day. How much need, then, is there for us to keep a sharp watch unto prayer, and be earnest and zealous in our efforts to secure the great salvation! When this is held up before us, we should be intensely anxious to secure it, lest we lose the opportunity offered us.

"The world estimates a man by the amount of money he has, by the value of his residence and its furniture, or by the number of acres in his estate. Christ places a different estimate upon His people. He calls those who obey His commandments His jewels. 'Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him. '

"For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God; 'And the Lord their God shall save them in that day as the flock of His people; for they shall be as the stones of a crown, lifted up as an ensign upon His land.'

"Those here represented have found Christ, the gift of God, for whom the world should be surrendered. Those who seek for peace and rest will be unsuccessful unless they find Him, the One of whom John said, 'Behold the Lamb of God, which taketh away the sin of the world.' But the soul that finds Jesus feels that all his wants are satisfied. In Him the words are fulfilled, 'A new heart also will I give you, and a new spirit will I put within you.' This is the reward of obedience.

"Christ is not changeable. He is the same yesterday, today, and forever. He is our salvation, the treasure for which all may seek, and be successful in their search. Those who find this gem do not need to be told how valuable it is; for they appreciate it and will sell all they have to possess it, saying, I count all things but loss that I may win Christ." Signs of the Times, November 24, 1898.

Gideon's Torch

Part Five

A Wolf and a Raven

This study is one of my personal favorites in Bible Prophecy. In here we will see some very interesting prophetic information that will tie the story of Gideon into a nice package to illustrate that it is identifying Adventism, if anyone still has any question marks.

"The Bible is to be our guidebook, and instead of consulting the wisdom of men, and accepting as divine truth the assertions of finite mortals, **we should search the sure word of prophecy.** God has spoken, and his word is reliable, and we must rest our faith upon a 'Thus saith the Lord.' God would have us study the events that are taking place around us, and compare them with the predictions of his word, in order that we may understand that we are living in the last days. We want our Bibles, and we want to know what is written therein. **The diligent student of prophecy will be rewarded with clear revelations of truth, for Jesus said, 'Thy word is truth.'**" Signs of the Times, October 1, 1895.

We are going to begin to look at Babylon and the Ten Kings:

"And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan." Judges 7:25.

Where we are in this scenario is in the midst of the battle that illustrates the Loud Cry time period, this is why we see Gideon shouting, 'The Sword of the Lord and of Gideon!' This shout throughout prophecy, a crying out, is many times used to illustrate the fourth angel's message, the Loud Cry. Gideon is crying out and in the midst of this battle, we see that Oreb and Zeeb were slain; leaders of the forces that symbolize Modern Babylon at the end of the world, and we know that Modern Babylon is divided into three parts, the Beast, the Dragon and the False Prophet. That's why so often these three tribes will pop up in Bible prophecy to illustrate Modern Babylon.

Zeeb: "jackal or wolf"; died at winepress: Where going to look at the name and we'll look at Oreb in a moment. You'll find if you take your Bible concordance, that this destruction of Oreb and Zeeb at the rock and the winepress, it's only mentioned in three places in the Bible. It's mentioned in the story of Gideon and then again in Psalms 83 and in Isaiah. Let's look at Psalm 83:

"They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee."

So we're seeing here in the beginning of Psalm 83, a confederacy that is seeking to destroy Israel, and it says they've consulted together with one consent; and we'll talk about this 'one consent' because it parallels the Ten Kings of Revelation 17 that have 'one mind'.

Zeeb meaning wolf, we know that wolves travel in a pack. Zeeb is illustrating for us in the story of Gideon a confederacy that is raised up at the end of the world.

Continuing on, and you can count how many are involved in this confederacy:

“The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot [Moab and Ammon]. Selah.”

There are ten tribes listed here and the comment on it is that they have helped the children of Lot. The ‘children of Lot’ isn’t one of those tribes, the children of Lot is a catch phrase to describe the enemies of Israel, and if you go through and count these you’ll see that this is a ten-fold confederacy that has come together to destroy Israel.

“Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison: Which perished at Endor: they became as dung for the earth. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: Who said, Let us take to ourselves the houses of God in possession. O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; So persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O Lord. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That men may know that thou, whose name alone is Jehovah, art the most high over all the earth.” Psalms 83.

Zeeb, meaning wolf, who died at the winepress, and the winepress is where the Lord comes back and hands out punishment to the wicked, his names means wolf, conveying the idea of a confederacy. In this story, these ten-fold nations that have taken council together, with one consent, they are going to become like Zeeb and Oreb, they are going to die in the same place.

As we’ll see, this is the beginning of the story of the ten-horns of Revelation 17. This is where the ten kings, the confederacy that’s going to rule for one hour with the beast is illustrated in the story of Gideon. Revelation 17:12-14 says this:

“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.” Revelation 17:12-14.

These ten kings in Revelation 17 have one mind; the ten kings in Psalm 83 come together in one consent. The same theme here; this coming into unity. Now Sister White comments on this:

“These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful’ (Revelation 17:13-14).

“These have one mind.’ There will be a universal bond of union, one great harmony, a confederacy of Satan’s forces. ‘And shall give their power and strength unto the beast.’ Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanists.” Selected Messages, book 3,392.

Sister White when commenting on the Ten Kings of Revelation 17 says that it is identifying a Universal bond of union and if you look at what is symbolized and represented in the story of Gideon, you will recognize that this is the ‘Day of the Lord’

that is being illustrated in the story of Gideon, Gideon is representing the role that God's people play in the day of the Lord, but the 'Day of the Lord', brothers and sisters, is not a local event on planet earth, it's a world-wide event.

I am making this point because there are still some in Adventism that cling to an idea that the Ten Kings of Revelation 17, the Ten Horns are the former Roman Empire, sometimes they'll go so far as to say it is the European Common Market, and if you have counted how many nations are involved with the European Common Market today, it's well beyond ten. How they try to hold the number ten to that, I'm not sure but nevertheless, the union that exists between these ten horns, Sister White says is a universal bond, it's something that is world-wide. It's not confined to one continent in the world, it's universal and all the information in Gideon and all the prophetic symbols that you can trace through the other prophets of the Bible when you look up the winepress, the threshing of Babylon, the symbols that we have been looking at in the previous studies, they're all talking about a world-wide event.

When it's talking about the valley of Jezreel, and Mount Carmel, it's not speaking about an isolated area in present-day Israel, it's speaking about the world as it comes to its conclusion in vengeance. This is a prophetic truth that is clearly identified in the Word of God and some people hold to the opinion that these ten horns are the former Roman empire that disintegrated into ten horns in Daniel 7. But those ten horns on that beast in Daniel seven, had ten crowns upon the horn and they had ten nations, where Revelation 17, if you look closely, those ten horns received 'no kingdom as yet', in the plural they come together to co-rule one kingdom. Identifying the one world government divided up into ten districts and that's a different study, which can be ordered from us.

That One World Government is already in the world it being the United Nations and it has its own publications where it shows it has the world cut up into ten districts in order that when it comes to control the world, it can better accomplish the job. And these ten districts of the United Nations are paralleling the Ten Horns of Revelation 17 and they're paralleling the ten nations of Psalm 83 that come to the same destruction that Zeeb came to at the winepress.

In this battle at the end against Modern Babylon that Gideon's story is illustrating, you have the false prophet which is apostate Protestantism, the Beast of Catholicism and then you have the dragon power, these ten kings are the dragon power.

"Kings and rulers and governors have placed upon themselves the brand of antichrist, and are **represented as the dragon who goes to make war** with the saints with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ." Testimonies to Ministers, 38.

So the kings, governors and rulers are the dragon power and these kings, these ten horns of Revelation 17 are going to rule for one hour, they're going to give their power and strength to the beast, they're going to rule with the papacy for a short period of time at the end of the world; but they are going to come to an end as Zeeb did in the story of Gideon.

Revelation 19:17-21 says this and if you remember, in the story of Gideon, Zeeb is destroyed at the winepress.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.” Revelation 19:17-21.

In The Seventh-day Adventist Bible Commentary, volume 4, 1169 it says this:

"We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations.

"The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves." The Seventh-day Adventist Bible Commentary, volume 4, 1169.

Mingling of churchcraft and statecraft is the iron and clay of Daniel 2, Nebuchadnezzar's dream of the image. Clay, we've already discussed this in the story of Gideon, is God's people; it is man that are the vessels of clay that can be filled with the glory of God. They may choose not to be. Clay, Jeremiah teaches us we are clay in the hands of the potter if we are willing to be worked and this clay, is you take this theme through the Bible, represents the worshippers of God and Iron in the Bible is connected with Rome and Rome is the world empire that brought us government. The four kingdoms of Bible prophecy each have their own contribution to the overall culture of the world and what Rome brought the world was government. And the combination of Iron and Clay you can demonstrate from the Bible is the combination of church and state.

Sister White says we've come to that time and in Testimonies, volume 7, 182, she says:

"As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. Yet under one head - the papal power - the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate. While he seeks to unite his agents in warring against the truth he will work to divide and scatter its advocates. Jealousy, evil surmising, evil speaking, are instigated by him to produce discord and dissension. The members of Christ's church have the power to thwart the purpose of the adversary of souls. At such a time as this let them not be found at variance with one another or with any of the Lord's workers. Amidst the general discord let there be one place where harmony and unity exist because the Bible is made the

guide of life. Let the people of God feel that a responsibility rests upon them to build up His instrumentalities." Testimonies, volume 7, 182.

Once again, in our last section we discussed the 'envy of Ephraim' being used by Isaiah in chapter 10-12 to represent the unity that will come to God's people in this final warning message if the Loud Cry, that must come to God's people and at this time the battle will be against the combination of church and state and the spiritual guiding head of that union is going to be the Papacy. But the Papacy is going to be co-reigning with the ten horns of Revelation 17, the ten kings that are symbolized by Zeeb, and in psalm 83, and Revelation 17. These Ten Kings represent the One World Government, the United Nations. They represent statecraft that is going to mingle with churchcraft the Papacy.

There is sometimes a response that you get to this as far as whether there will ever be an actual complete One World Government and I do not believe there will be and Sister White also tells us that this iron and clay also represents that these nations will never fully come together, but if you heard what she's saying in the last quote, she says the wicked people get under one head, the Papal power, the people will unite. So there is a union that comes about even though it's not a complete union, that's why when she quotes Revelation 17 about the Ten Kings having one mind, she says this is a universal bond of union, there is a type of union that comes together during this time period but it's going to be incomplete.

"Our kingdom is not of this world. We are waiting for our Lord from heaven to come to earth to put down all authority and power, and set up His everlasting kingdom. Earthly powers are shaken. We need not, and cannot, expect union among the nations of the earth. Our position in the image of Nebuchadnezzar is represented by the toes, in a divided state, and of a crumbling material, that will not hold together. Prophecy shows us that the great day of God is right upon us. It hasteth greatly." Testimonies, volume 1, 360, 361.

So here, once you get to this point in Sister White's comments, you see the ten toes, are representative of the ten horns of Revelation 17, which are also paralleling the ten kings in psalm 83 and those are connected with Zeeb, who comes to his end at the winepress, and we know that we're speaking of the winepress of the wrath of God at the end of the world, but Sister White here has just told us we should not expect union among the nations of the world, where we just read a few quotes prior to that where she said there is union. There's going to be a universal bond of union.

Is she speaking against herself? I don't believe so. In the Bible, and this is an important rule in Bible prophecy that is sometimes obscure to many students of prophecy, but it's valuable to understand and come to grips with.

"Now the parable is this: The seed is the word of God." Luke 8:11.

The Bible is compared to a seed. And in a seed, it matters not what kind of plant we're speaking of, in a seed as small as it is, is found the complete genetic information needed to develop the entire plant. And the Bible is a seed and you'll find if you look at it closely, that when a topic or a theme or subject in the Bible is brought up for the first time, that it includes the entire story. The rest of the Bible will expand that story, it will fill in more information about that story, it'll make it clearer it will develop it more and more, but it never goes outside the scope of the initial story that arrives the first time in the Bible.

A classic example of that is the gospel prophecy in the beginning in Genesis where Christ is destined to crush the head of Satan, those few verses there gives a total theology of the gospel of Christ. Now the Bible expands that theology, but it never adds

any new information outside the scope of it. And in that sense the Bible is the Word of God.

In Genesis 11, we see the seed-story of Babylon, we see it in the tower of Babel and within this very beginning story of Babel, we see the essence of Modern Babylon portrayed. We don't have time to look at it all but we'll look at a little piece of it.

“ And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

“And they said, Go to, let us **build us a city and a tower**, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

“And the Lord came down to see **the city and the tower**, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

“Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.” Genesis 11: 1-9.

There are a lot of symbols in that story, but what did the Lord come down to see? He came down to see the city and the tower.

"In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. The tower was a symbol of the temple." The Desire of Ages, 597.

A tower in Bible prophecy, in context, is a church, a temple, it's the religious institution. A city in Bible prophecy is a political kingdom. So we see in the very beginning, the first time Babel comes into the Word of God, that the thing that God comes down to look at more than any other, is the tower and the city. He comes down to look at this combination of church and state, which is the essence of Babylon from the very beginning to the very end. The church at the end of the world, is going to be the Papacy, the State at the end of the world is going to be this One World Government, symbolized by these ten kings, the ten nations in psalms 83, and by Zeeb.

A city in Bible Prophecy; Revelation 11 verse 8:

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. Revelation 11:8.

If you go to the Great Controversy where Sister White is commenting on the French Revolution, she will tell you that this great city is the 'kingdom of France'. In Revelation 14:8; 16:19; 17:18; 18:10, 16,18,19,21, Babylon is referred to as a great city, we'll read one of those:

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” Revelation 14:8.

A great city in Bible prophecy is a kingdom. “And he carried me away in the spirit

to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.” Revelation 21:10. The kingdom of God.

A kingdom in Bible prophecy is a great city. The essence of the story of Babylon that is there at the very first time it comes into the Word of God in Genesis 10-11, is the combination of church and state as symbolized as a tower and a city, and this is what Oreb and Zeeb are representing.

Why do I add Oreb into that? There’s only two places other than Judges, where the destruction of Oreb and Zeeb are mentioned; we looked at the first one, in psalm 83. And brothers and sisters, it’s not a coincidence that there was ten nations there in psalms 83. It wasn’t twelve, it wasn’t eight, it was ten, and it’s symbolizing zeeb, the wolf, the confederacy. Well, Oreb means “raven”; a raven is an unclean bird.

Oreb: "raven" died at rock: “And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every **unclean and hateful bird.**” Revelation 18:2.

Oreb, means a raven, a hateful bird, he’s symbolizing the destruction of the Papacy, the head of Modern Babylon at the end of the world.

In the series, ‘The Overflowing Scourge’, we made a point to refer to a couple passages in the Spirit of Prophecy where Sister White identifies that the ‘unrighteous decree’ in Isaiah 10:1, is the Sunday Law.

We’re going to look at Isaiah 10 and onward and what we want to see is that this vision of Isaiah begins at the Sunday Law, and connected with the focus of this scenario, is one called ‘the haughty Assyrian’, the proud Assyrian. And when you line up all the clues that are in this passage, you realize that this is the Papacy that is under discussion. Let’s start in Isaiah 10:1, knowing that Sister White uses this verse to identify the Sunday Law:

“Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

“And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.”

These questions that were asked are directed to those who are going to oppose God at the end, but it’s primarily directed at the one who is the main person, human being behind the Sunday Law in the world, and that will be the Papacy. And I recognize that Satan is right behind the Papacy. The pope of Rome is simply his representative on earth, but the question is, ‘You pass the Sunday Law; what are you going to do when the desolation comes for passing that Sunday Law?’ Now he is going to identify who’s under discussion, he’s going to call him the Assyrian.

“O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.” And you’ll find that the Papacy is used as a power that brings destruction and the Lord will take credit in a sense for bringing that destruction, but in the same sense that the Lord takes credit for hardening Pharaoh’s heart. The Lord is in control of all things, all things are in His providence and the Assyrian here is not doing the will of God, he’s outside the will of god, but god is assuming responsibility for this sequence of events that takes place at the end.

“O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. For he saith, Are not my princes altogether kings? Is not Calno as Carchemish? Is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols,”

(Now who’s hand is the subject of Bible prophecy at the end of the world? And don’t ever forget that one of the premier principles of Bible prophecy is the prophets of old spoke more for our day than the days in which they lived. Whose hand is so significant particularly in connection with the Sunday Law and the end? It’s the Papacy. It’s when people and nations join hands with the Papacy that the Sunday Law arrives and this particular Assyrian, his hand, it says, ‘and my hand has found the kingdoms of the idols.’ That’s Babylon.)

“and whose graven images did excel them of Jerusalem and of Samaria: Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?”

“Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.”

Now what is the work of the Lord on mount Zion and Jerusalem in the last days? It’s the finishing of the perfecting of His character in His people. And when is that work finished? It’s finished when human probation closes. And when human probation closes, then the Papacy is going to receive its punishment. And the argument between Sabbath and Sunday no longer matters; when everyone has taken their stand and Christ finishes the work of the Most Holy Place, then the seven last plagues begin, then the winepress is ready to roll forward, the threshing has arrived. And it says here, He will punish the fruit of the stout heart of the king of Assyria and the glory of his high looks. This is another way to say what Daniel says in Daniel 11:44; he will come to his end and none shall help him.

“For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:”

We had time to look at what are the bounds of the people we read about the hedge of mankind, if they would understand it, is God’s Law, and this haughty Assyrian has removed the bounds, he’s removed the hedge, he’s changed the law, he thinks to change times and laws.

“And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.”

Part of the story of Modern Babylon if you remember Revelation 16, the Beast and the Dragon and the false prophet, what did they do? They gather all the earth to Armageddon, to Meggido to the valley of Jezreel, to the place where Gideon carried on his battle.

“Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

“Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of

Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day; And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth.”

Revelation 16 talks about the fall of Babylon coming in one day, but what is the linguistic theme that Isaiah is echoing here, what is it that brings this destruction of the Papacy? It's the Holy Flame; it's Gideon's torch that shines out of the broken clay pot because this is a spiritual battle. The final warning message to the world is a message of God's character of Love that is presented to the world that confronts the world, through His people. And this is the fire that is under discussion symbolically by Isaiah.

“And the rest of the trees of his forest shall be few, that a child may write them. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.”

We read a passage where Sister White commented about this particular part of Isaiah, and this is at a time period where what's under discussion is that the people here are sealed, they are staying upon the Lord forever.

“The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.”

In our series called the 'Overflowing Scourge' we point out what this 'consumption' is, it's only mentioned five times in the Bible and it's a destruction that comes for disobedience against God's commandments. Get your concordance out, it's very easy to track this one down and Isaiah's talking here about the destructive response by the Lord over the argument about God's commandments at the end of the world and the argument is focused on the unrighteous decree that started this vision, the Sunday Law.

“Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb:”

(This is the third place where this is mentioned and there is no other place. The haughty Assyrian that represents the Papacy, being the place of unclean birds, is symbolized by Oreb the raven, unclean bird, and the Papacy comes to its end at the rock of Oreb, just where Oreb came to his end. Oreb and Zeeb represent the ten kings and the papacy of Revelation 17 as they come to an end here in the end of the world, in the midst of the battle that is illustrated by Gideon and his army.)

“And as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed; the inhabitants of Gebim gather themselves to flee.”

This is describing when the Papacy conquers the world; this is where in Daniel 11:42-43 all the nations of Egypt come into the hand of the Papacy. This is where Sister

White says the United States passes the Sunday Law and then every country on the globe follows her example. This is describing the conquering of the world by the Papacy at the end. Then we come to the next verse:

“As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.”

Nob they believe is Mount Scopus, the northern most summit of the Mount of Olives. Just North of Jerusalem but not in Jerusalem. It's to the north of Jerusalem, it's as Daniel 11:45 would say, between the seas and the glorious holy mountain. He's the enemy to the north that is attacking Jerusalem but he comes to his end at Nob and none shall help him.

“Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

We see the Papacy come to it's end, we see how the Lord out of the Spirit of His mouth is going to destroy the wicked and then we see the earth made new, we see paradise restored.

“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his **rest shall be glorious.**”

The ensign, Sister White says, is the missionaries, it's His people, it's the Sabbath, that's why His rest shall be glorious. It's his people that are upholding the Sabbath, when the Sabbath is the issue that is under attack by the wicked.

“And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

“And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four comers of the earth.”

This isn't the former European nations of Pagan Rome European Common Market, where this battle takes place, this is from the four corners of the earth.

“The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.”

Here's the unity that's taking place under the Latter Rain, Loud Cry message among God's people, and it says of them:

"But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them."

This is Modern Babylon, describing those in Babylon that come out and stand with god's people but this is right at the very end of the issue, because the issue begins at the Sunday Law, which is the 'unrighteous decree' many verses before.

"And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isaiah 10-11.

Zeeb is the ten kings of Revelation 17, that represent the statecraft at the end of the world, they represent the iron in the ten toes of Nebuchadnezzar's dream in Daniel 2. Oreb represents the Papacy, the unclean bird, together Oreb and Zeeb represent this ruling together that takes place for one hour at the end of the world and they die together at the end of the world, one at the winepress, one at the rock. The only places that this winepress and rock are mentioned in the word of God, is the story of Gideon, psalm 83 and Isaiah 11. Clearly identifying that this theme of Adventism's role at the end of the world is prophetically symbolized profoundly in the story of Gideon.

Judges 8:4-9:

"And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them. And he said unto the men of Succoth, [booths] Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian. And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army? And Gideon said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers. And he went up thence to Penuel, [Face of God] and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him. And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower. Judges 8:4-9.

Break Down this tower:

Isaiah 2:12-22 says this about braking down the tower:

"For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, And upon all the high mountains, [Mountain is a church] and upon all the hills that are lifted up, And upon all the high tower, and upon every fenced wall, And upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be exalted in that day.

"And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; To go into the clefts

of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake the terrible the earth. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isaiah 2:12-22.

There comes a time period at the end of the world when all the haughtiness of mankind, every manifestation of it is brought down and one of the prophetic items that gets brought down at the end that is of significance in prophetic understanding of Seventh-day Adventists is the fall of Babylon and it goes back to Babel, the tower they were building, it's going to come down. And when Gideon leaves this prophecy to the men of Penuel that when he comes back, 'I'm going to take down the tower', he's identifying this prophetically that in this end time scenario Babylon comes falling down.

I spoke about the seed, the story that is in the tower of Babel, is that the people wanted to build a tower that reached all the way to heaven and save them from another flood, to get them to be like the Most High, but it never happened. And when it comes to the passages in the Spirit of Prophecy where Sister White says there'll never be union among the nations and in another passage she says that under the Papacy the wicked will come into union; she's not speaking against herself, what she's saying is Modern Babylon is going to fulfill the same thing that took place in the seed - in the seed the people were well on their way to constructing this tower, when god brought their efforts to naught. And at the end of the world, Bible prophecy is clear, that there's going to be a movement for a one world government that gets underway and is about the business of bringing the whole world under the control of it's civil structure and the Lord's going to bring it down.

That's the story of Babel that's right back there at the beginning, and that's why Sister White says yes, the nations are going to be in union, but no, they're not. In another passage she says the only kind of real union that the wicked have at the end of the world is their hatred for God and His people.

Jacob's time of Trouble: Penuel.

Gideon is giving them a prophecy, when he returns with Zebah and Zalmunna, he's going to tear down that tower. He's symbolizing for us the fall, the destruction of Babylon that's spoken of in Revelation 17, when the ten kings turn upon the whore and burn her with fire. This tower most specifically representing the Papacy.

By the way, where is Penuel? How come there is a geographical area with the name Penuel, it means 'Face of God'. Brothers and sisters, Penuel is where Jacob wrestled with the angel. Here is illustrated for us the time of Jacob's trouble. Right here in the story where we know that human probation is closed up with the scenario of Gideon and it's not an accident, it's not a coincidence, one of his interactions here, along with Oreb and Zeeb, is that he has an interaction with Penuel telling us that it's in this time period that God's people, the Gideons are going to go through the time of Jacob's trouble.

"Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure. And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host. Judges 8:10-12.

Zebah: it doesn't mean an animal like Oreb and Zeeb, which are both animals, the wolf and the raven; Zebah means "born on the day of sacrifice": Zepheniah 1-2:3:

“The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah. I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; And them that worship the host of heaven upon the housetops; and them that worship and that swear by the Lord, and that swear by Malcham; And them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him.”

That passage there is talking about what goes on in Adventism.

“Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: **for the Lord hath prepared a sacrifice**, he hath bid his guests. And it shall come to pass in the **day of the Lord's sacrifice**, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.”

And we know what this story is intimating, the parable of the wedding feast, the one that doesn't have the wedding garment on is thrown out, but brothers and sisters, Zebah, his name means born on the day of sacrifice. He's symbolizing that this is the time period that Gideon is involved with when he's capturing Zebah and Zalmunna, the sacrifice that is so often referred to in the Old Testament.

“In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; [Revelation 18] all they that bear silver are cut off.

“And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.”

Now Sister White uses this phrase in a quote, these men that say the Lord won't do good or He won't do evil, these are the ones that say, 'We shouldn't expect any miracles, that's not going to take place.'

“The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.”

What's being described here is the Day of the Lord's sacrifice, and that is symbolized by Zebah. But the reason why I read this entire part of Zephaniah is I want to emphasize the following verses. Sister White comments on these verses more than

once. She tells us that the decree in these verses is the Sunday Law. Notice what she says about this Sunday Law and when you read decree, insert 'Sunday Law',

"Gather yourselves together, yea, gather together, O nation not desired;"

Who's the nation not desired? It's God's people that are going to gather together in the band of Gideon here at the end of the world.

"Gather yourselves together, yea, gather together, O nation not desired; **Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you.** Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2:1-3.

The message of Bible prophecy that brings the final revival is found in Daniel 11:41, the fact the Sunday Law is immanent in the United States, and what Zephaniah is saying to us is before the Sunday Law arrives, we need to gather together if we're going to be among those symbolized by Gideon. And how do we gather together? We come into unity at the altar, at the cross of Christ, at the altar of self-sacrifice, so the Lord can use us in this time period. But it emphasizes that we have to come together before the decree.

Sister White is clear that the Sunday Law is a crisis and it's during a crisis where character is demonstrated. But character is never developed in a crisis. The Sunday Law crisis, you and I as Seventh-day Adventists are going to demonstrate whether we have a character prepared for the Mark of the Beast or the Seal of God, and what Zephaniah is saying is come together and prepare a character for the Seal of God before the Sunday Law because if you put off that work of character preparation until the Sunday Law, you're lost! And that's the truth of Bible prophecy that accomplishes the final revival among God's people.

Zebah was captured with Zalmunna: which means, "Shadow of protection is withheld", and in Zephaniah the last phrase we read said if you do seek meekness, you may be hid in the Day of the Lord's anger. And Gideon was one that was in hiding. He was hidden during this time period. The hiding that takes place among those that will be used by God at the end, is being covered by the shadow of the Most High. And it may be that if we gather together before the decree, that we may be hidden during this horrible time, that cometh by the covering of the Most High. That is the theme, before the decree arrives, get into the shadow, hidden like Gideon was illustrating.

But Zalmunna, an enemy of God, his name means 'Shadow of protection is withheld', in other words, the close of human probation is symbolized with Zalmunna.

"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." Isaiah 30:1-3.

Zalmunna means, Shadow of protection is withheld. The greatest majority of the world are going to put their trust and confidence in the world at the end, and they're going to be lost for doing so. There is a strange infatuation with the ways of the world that mankind is going to have confidence in, and at the end, that protection, at the time period of Zebah and Zalmunna and Oreb and Zeeb and Penuel are symbolizing the Day of the Lord's wrath, that confidence in the shadow of Egypt is going to be removed and

that's where we stand in earth's history today. As far as shadows, we can go ahead and get under the shadow of Egypt or we can get under the shadow of the Most High.

A Song or Psalm of Asaph.

"Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones." Ps 83:1

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

"He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

"For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him" and honour him. With long life will I satisfy him, and show him my salvation." Psalm 91.

Psalm 91 is telling us what shadow to be under at this time period when the shadow of protection is withdrawn from the wicked, and that time period is symbolized by Zalmunna.

Judges 8:13 and onward: "And Gideon the son of Joash returned from battle before the sun was up, And caught a young man of the men of Succoth, [Booths] and inquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men.

"And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?"

"And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth. And he beat down the tower of Penuel, and slew the men of the city.

"Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor [mountain which overlooks the valley of Jezreel and mount Carmel]? And they answered, As thou art, so they were; each one resembled the children of a king. And he said, They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you.

"And he said unto Jether [abundance] his firstborn, Up, and slay them. But the youth drew not his sword: for he feared, because he was yet a youth. Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And

Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks." Judges 8:13-21.

Men Whom ye Slew:

The conversation here is 'What manner of men were they that were slain by you on the mountain?'

"The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of truth will come on the side of God's commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth." Maranatha, 199.

In the story of Gideon, the martyrdom of God's people is illustrated in his conversation with Zebah and Zalmunna. 'What were the men like that you killed up there in the mountain?' 'Well they looked like you. They looked like the children of a king.'

You remember Gideon, in this story, was told by Christ early on, that he was going to deliver his people as one man. They're all going to look the same, they're going to look like you Gideon, they're going to look like the children of a king. They're going to look like Christ because at this time period, God's people, no matter what we physically look like, if we're faithful, we're going to be presenting the character of Christ to the world and we're going to look the same. And some of us are going to lay down this life during that time period and that's illustrated in the story of Gideon.

Succoth: (Booths): this represents a specific time period in history:

"The Feast of Tabernacles was the closing gathering of the year. It was God's design that at this time the people should reflect on His goodness and mercy. The whole land had been under His guidance, receiving His blessing. Day and night His watch care had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine press.

"The feast continued for seven days, and for its celebration the inhabitants of Palestine, with many from other lands, left their homes, and came to Jerusalem. From far and near the people came, bringing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest.

"This feast was not only the harvest thanksgiving, [and when does the story of Gideon take place? Harvest time, the end of the world.] but the memorial of God's protecting care over Israel in the wilderness. In commemoration of their tent life, the Israelites during the feast dwelt in booths [Succoth] or tabernacles of green boughs. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people.

"With sacred song and thanksgiving the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven. Thus the way was prepared for the rejoicing of the feast. 'O give thanks unto the Lord; for He is good: for His mercy endureth forever' (Psalm 106: 1) rose triumphantly, while all kinds of music, mingled with shouts of

hosanna, accompanied the united singing. The temple was the center of the universal joy. Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude of worshipers, waving their branches of palm and myrtle, took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise. " The Desire of Ages, 447-448.

Gideon going through the town of Succoth is representing the feast of booths, the feast of tabernacles, which commemorates the final harvest and God's protecting care while we are in the wilderness; while we are being pursued in this final time period by all the powers of earth.

The battle of Gideon which begins with he and his three groups of a hundred men each, symbolizing the three angel's message followed by the fourth. It raised up the clay pots and broke them, symbolizing humanity that has crucified itself on the cross of Calvary, allowing the glory of the Lord to shine out. at that time period, Gideon and his army raised a shout, symbolizing the Loud Cry of the fourth angel. It was a warning message for the trumpet blew. It was sustained and founded upon 'the sword of the Lord and Gideon', the sword of the Lord means the Word of God.

The fact that it says 'The Sword of the Lord and Gideon' is emphasizing once again that Christ is the One that accomplishes this final battle, but He does it through His people. He sometimes portrays Himself as walking through the winepress alone in Revelation but in other places He says that it is His people that are the threshing instrument during this time and as he told Gideon, 'You will be as one man', it's the unity that takes place during this time period that also echoed in the shout of Gideon when he said, 'The Sword of the Lord and Gideon.'

Those who Gideon is symbolizing that give the Loud Cry message, are going to perfectly reflect the character of God, so much so, that when those that persecute them to death during this time period are asked who they slew, they're going to respond, 'The children of the king, those who look like you,' and Gideon in this prophetic symbolism looks like Christ.

The martyrdom at the end is illustrating in the discussion that takes place between Zebah and Zalmunna and Gideon. Zebah and Zalmunna, teaches that the time period during this battle comes when the shadow of protection is withdrawn from the wicked. In other words, Human probation closes. Zebah symbolizes the time-period when the Lord's sacrifice takes place, when all the wicked are gathered into the very geography of the story of Gideon, into the valley of Jezreel, where we find Megiddo, Armageddon, where we find on the north, Mount Carmel taking us to the story of Elijah and his battle with the prophets of Baal. It takes us to the Southern end of the valley where the Mount of Blessing and the Mount of Cursing marked the way that you enter in, disobedience or obedience.

In this valley where these kings met their fate we also see Oreb and Zeeb slain, both representing one part of the ruling powers that are so clearly discussed in Revelation 17, for one hour, the ten kings symbolized in psalm 83 are going to come together with the beast, symbolized in Isaiah 11, the haughty Assyrian. They both come to their destruction at the rock of Oreb and the winepress of Zeeb. The winepress where we know Christ comes and treads through the wicked and stains His garments with blood. All this symbolism in the story of Gideon is the symbolism for what is just ahead.

The story of the feast of booths is there, the story of Jacobs trouble which we know is part of the Adventist understanding of end time events, is there encoded prophetically in the story of Penuel. There are too many symbols in here for anyone to

conscientiously say coincidence. There's too many geographical areas in the Bible that could have been used if they were coincidence but they weren't they were specifically chosen to tell the message of Adventism. This story was more important for us who live at the end of the world than it was for Gideon and his people who were living it out.

This is just another illustration of Adventism at the end of the world. The theme from Zephaniah is perhaps the most clear; in the Day of the Lord's Sacrifice, just before that day, before the decree comes which Sister White clearly identifies as the Sunday Law, we need to gather together, and it doesn't mean that we need to come together physically, we need to gather together spiritually by meeting around the foot of the cross. We need to tear down the altar of Baal in our personal experience. We need to first, and Sister White emphasizes this very strongly when she speaks about the story of Gideon; before Gideon could illustrate the Loud Cry message in his battle, he had to first tear down the altar of Baal in his own home town, that his father erected.

In other words, he had to tear down the altar of Baal spiritually for us in our own experience. The idols in my life, through the cross, through the power of the Holy Spirit, have to be removed if I am going to be hidden and I need to be hidden. No matter what position I hold in God's church from top to bottom or somewhere in between, as we approach the time period of the Sunday Law, and any time but more important as we approach this, the only safe place to be at this time is to be hidden under the shadow of the Most High. And if we are doing that, if we have torn down those altars of Baal, and we are hidden, we will find that we are at the foot of the cross and that we have gathered together with those others devout souls that are doing likewise and brothers and sisters, everyday we get closer to the Sunday Law, the more important this theme becomes.

This is the theme of Bible prophecy that has to be understood. Prophecy is interesting, this story of Gideon is my personal favorite prophetic study and the reason for it is because there's so much information conveyed in so many ways prophetically; people's names, geography, the actions, the movements, it's just exciting to how the Lord is trying to tell us this story. I am certain that I have not seen what all is in the story of Gideon, the Word of God is much deeper than I could ever be, but there's so much of it there illustrating Adventism at the end of the world, and it's interesting.

If as students of prophecy, the only reason we're studying prophecy for, is that it is interesting and exciting, we're going to be lost! Prophecy has to be internalized to where we recognize the implications of what's being conveyed by the prophecy. And what's being conveyed is that probation is about to close for mankind! It's not any longer simply the human concern that everyone has that sooner or later I'm going to die. All of mankind knows that, and your probation closes when you die. But the close of probation that we're confronted with today, is that the opportunity to receive forgiveness for sin is about to come to it's close, and you may live beyond that time. And if the sins are not dealt with before that time, you get to live at the end of the world as a lost person until you're destroyed!

And this message, brothers and sisters, is one that has to be internalized. It has to work an effect in our experience or there is no genuine reason even to study Bible Prophecy.